

LINGUISTIC SURVEY OF INDIA.

Vol III

TIBETO-BURMAN FAMILY

PART II

SPECIMENS OF THE BODO, NĀGĀ. AND
KACHIN GROUPS

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KACHIN GROUPS

COMPILED AND EDITED BY

G. A. GRIERSON CIE, PH D, DLITT, ICS



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- Vol I I Introductory
- II Mon Khmer and Tai families
- III Part I Tibeto-Burman languages of Tibet and North Assam
 - II Bolo, Nagi, and Kachin groups of the Tibeto Burman languages
 - III. Kuki Chin and Burma groups of the Tibeto Burman languages
- IV Dravido-Mundri languages
- V Indo Aryan languages, Eastern group
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- VI Indo Aryan languages, Mediate group (Eastern Hindī)
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- VIII Indo Aryan languages, North-Western group (Sindhi, Lahndā, Kashmīrī, and the 'Non-Sanskritic' languages)
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THE BĀRĀ OR BODO GROUP ¹

The generic name 'Bodo' was first applied by Hodgson to this group of languages. The exact sound is better represented by spelling it Bādā or Bārā. Bodo or Bārā is the name by which the Mech or Mes and the Kachāris call themselves. Like other tribal names in Assam, the name probably once meant a male member of the tribe. In the closely allied Tipurā language *bārā*(*l*), still means a 'man,' and a Kachārī or Mech will call himself a *Bārā-f'sā*, a son of Bārās, to distinguish him from *e g* a *Sim-sā*, that is, a Bhotiyā, or *Chin-f'sā*, a son of China. The Bārā folk who live to the west of the Kamrup district are called Mech by their Hindū neighbours. This word is probably a corruption of the Sanscrit '*Mlēcchha*,' which corresponds to the original meaning of our word 'Welsh,' *i e* foreigner, stranger. Those of the Bārā who live in and to the east of the district of Kamrup are called Kachāris, pronounced *Losārī*, by Hindūs. It is said that the name Kachārī originated in the fact that, some 200 years ago, the Rājā of Hill Tipperah, when giving his daughter in marriage to the Rājā of Maibong in the present North Cachar, gave her as dowry the Surmā valley in what is now known as the district of Cachar. The inhabitants of North Cachar were the Dīmā-sā, whom the Assamese called Kachāris. In process of time this name was extended to their Bārā kinsmen, who occupied the plains of Assam and North-East Bengal over an area practically coterminous with the ancient kingdom of the Kos (or Koch) kings of whom the Maharajah of Cooch Bihar and the Mangaldai Rajahs are the present representatives. This explanation has, of late, been objected to on the ground that the name of the district is, phonetically, *Kāchār* or *Kāsār*, with a long *ā* in the first syllable, and not *Kosār*. It has been suggested that the word *Kos-ārī* means the *Kos-ārū*, the sons of the Kos, and that Hodgson might have called them, what some of the family still call themselves, namely, Koch or Kos.² The use of the word Koch to describe the Bārā race is, however, open to the objection that the name has acquired a specific use, namely, to describe a Bārā who has become converted to Hinduism, and his descendants, and the Koch are fast becoming (if they have not already become) a recognised Hindū caste. The derivation of *Kachārī* from *Kos-ārū*, is, moreover, nothing but a hypothesis, and cannot, as yet, be proved by any historical facts. Till these are forthcoming, the traditional connexion of the word with Cachar, though not entirely satisfactory, must hold its ground.

The Bārā group, then, comprises the language spoken by the Bārā-f'sā (*i e*, the

¹ For the portion of the Linguistic Survey which deals with this group, I must take the first opportunity of gratefully acknowledging the assistance which I have received from Mr J D Anderson, I CS (Retd.). The whole section has been most carefully revised by him, and the greater part of the general introduction, besides nearly the whole of the important introduction to the Bārā language, is from his pen. It will also be seen that he has provided some valuable specimens in that form of speech. As occasion occurs I shall again and again have to draw attention to notes written by him for the survey of this group. It must, however, be understood that I am responsible for what follows, and any mistakes which may be noted should be attributed to me and not to him.

² *Ar*, or *ārū* is the patronymic commonly used by the Bārā people in naming their sects or clans.

Mech and Kachāris) and the cognate languages spoken by the other tribes shown in the following table —

Name of Language	NUMBER OF SPEAKERS IN		TOTAL
	Assam	Bengal	
True Bārā (Kachāri and Mech)	247,520	25,011	272,531
Rābhā	31,370		31,370
Lālung	40,160		40,160
Dimā sā (or Hills Kachāri)	18,631		18,631
Gārō (or Mandā)	129,780	28,313	149,093
Tiparā	300	105,550	105,850
Chutryā	304		304
TOTAL	459,115	158,874	617,989

To this list must be added one more name, Moran. This was the language of a tribe now completely Hinduised, living in Sibsagar and Lakhimpur. A list of a few of the words of this language will be found elsewhere, and shows clearly its affinity to the Bārā group. But it must be remembered that the whole group has a tendency to become absorbed into the Aryan tongues of Bengal and Assam. Many of the people who speak these Bārā languages are bilingual, and can use Bengali or Assamese, in the case may be, as fluently and freely as their own language. If they become 'Hindū' and abjure roast pork and rice beer, they usually adopt the use of the Aryan tongue as their sole language. But even before this radical change is effected, Aryan influences alter their mode of speaking. The philological interest of this group of languages consists largely in the fact that they are agglutinative tongues which have learned inflexion by coming into contact with the speech of Aryan peoples. Thus, a Bārā living in Darrang can talk, not only Assamese and a rich idiomatic Bārā, made picturesque and vivid by the use of polysyllabic agglutinative verbs, but also an Aryanised Bārā which freely borrows the linguistic artifices of Aryan tongues, such as the use of the relative clause, of the passive voice, of adverbs, etc., and which almost wholly abjures the characteristic agglutinative verb that does the work of these more analytic devices of language. Unfortunately most of the following specimens belong to this latter class, but in dealing with Kachāri, the language of this group best known to Europeans, it has been possible to give specimens of both types.

The nature of the agglutinative verb will be fully explained in dealing with Kachāri. The specimens of the various members of the group will show in what manner each tribe has grafted a more or less complete system of inflexion on to its heretofore agglutinative verb.

It has been observed that these languages show a failure to realise the distinction between the verb and other parts of speech, a failure which is indeed common in nearly all isolating and agglutinating languages. This remark must not, however, be too strictly applied to the Bārā group of tongues. The agglutinative verb can be modified by the insertion of 'infixes' (examples of which will be given later on) and these infixes are a device by means of which the work of adverbs and adjectives is done, often with a very picturesque effect, lending itself to a vivid narrative style which can only be realised by hearing the stress and modulation used in dealing with long agglutinative verbs.

These languages have vocabularies which are evidently closely related, and their grammars have also a number of special points in common. To illustrate this, I here quote Mr Gait's account of the salient peculiarities of the grammar of Bârâ or Plains Kachâri,¹ nearly all of which applies, *mutatis mutandis*, to the other languages of the group.

"The following short outline of Kachâri Grammar is given for comparison with that of other languages of the other group. In Kachâri inanimate objects have no gender, that of animate objects is denoted by a qualifying word placed after the noun, the particular word used varying according to the class of objects referred to. There are only two numbers, singular and plural, the former being sometimes made more emphatic by the addition of a word meaning 'one', the latter is denoted by the postposition *fur* or *frâ*. Case is denoted by affixes which are added to the nominative form, the only modification being the occasional insertion of an euphonic *z* between the stem and the termination. Adjectives sometimes precede, but usually follow, the noun they qualify, the case ending in the latter alternative being attached to the adjective, and not to the noun. They undergo no change in termination to make them agree with the gender or number of the noun they qualify. The comparative is formed by adding some word meaning 'than' to the dative of the word with which the comparison is made, and *en* to the adjective which immediately follows it. The superlative is formed in the same way, some word signifying 'all' being placed before the word compared.

The numerals only run up to ten, higher numbers being expressed by the use of the word *salhas*, meaning 'a group of four'. Thus, fifteen is three groups of four, *plus* three. Different prefixes are used with numerals according to the class of noun referred to, *sâ* being used for human beings, *nâ* for irrational animals, *gâng* for flat things, and so forth.

There are three personal pronouns which are used without distinction of gender, and are declined in the same way as nouns. Possession is denoted simply by the use of the genitive. There is no relative pronoun,² its place is usually supplied by the participle. Thus, *the man whom I saw yesterday has run away*, is expressed in Kachâri by *the yesterday seen man has run away*. There are interrogative and demonstrative pronouns which are declined in the usual way, except that the former seldom take the plural affix.

The imperative is the simplest form of the verb, the different tenses being denoted by affixes, which remain unchanged for all persons, numbers, and genders. Potentiality is expressed by the use of the infinitive with the auxiliary verb *hâ-nû*, to be able. The past participle is frequently used as a noun, and in such cases is declined as such. The passive is formed by prefixing the past participle to the different tenses of the verb *sânû*, to be, and the causative by conjugating *hâ nû*, to give, with the infinitive of the main verb. Negative verbs are formed by inserting *â*³ between the stem and the termination, except in the imperative, when *dâ* is prefixed to the stem. Adjectives are often conjugated like verbs, and verbs are frequently compounded with other verbs, the latter only being declined in such cases.

Adverbs are often separate words, but are also frequently formed from the corresponding adjective by adding *hû* or *û*. Sometimes they are declined like nouns. The relations of space and position are expressed by postpositions. Conjunctions are very sparingly used, their place being largely taken by participles. *I saw and called him*, for instance, would be expressed as '*I seeing him called*'.

It must be remembered that most of the following specimens have been prepared by natives who have, so to speak, looked at the pronunciation of the various languages through Assamese spectacles. Hence the systems of representing the vowel sounds are far from uniform, for in Assamese nothing can be more uncertain than the pronunciation of the vowels. It should be remembered that *a*, *o* (as in 'hot'), and even *ô*, may, in different specimens, represent the same sound. Again, some people represent the sound of *a* in 'father' by *â*, and some by *α*. Similarly *oh* and *ohh* are usually pronounced as *ε*. Some writers invariably mark a final *z* or *u* long, while others leave it unmarked. So far as I could, with certainty, I have endeavoured to reduce the whole to uniformity, but there are many cases which I have not ventured to touch. Exceptions to these remarks are the specimens of Bârâ supplied by Mr Anderson and those in the same language from

¹ Report on the Census of Assam for 1891, p. 159.

² A borrowed relative, *zâ*, is sometimes used.

³ Sometimes also *z* or *ε*.

Darrang, most of the Gārō specimens, and that of Chutiya, all of which have been very carefully written according to the rules of pronunciation laid down in this section

There is another point In some of these languages aspirated consonants are not so common as appears at first sight In writing them in the Bengali or Assamese character it is usual to write *lh*, *th*, and *ph* at the commencement of a syllable, instead of *l*, *t*, and *p*, respectively How this came about will be found explained under the head of Gārō In transliterating the following specimens, I have, in doubtful cases, let the aspiration stand, but in every case its presence should be viewed with suspicion In dealing with languages hitherto unwritten it is impossible to obtain at once absolute accuracy

Throughout all the languages of this group dental consonants are pronounced as semi-cerebrals, as in English

The following note by Mr J D Anderson on the mutual relationship of the languages forming the Bodo group will be read with interest —

So far as the vocabulary of the specimens goes, Dima cū, Hojai and Tipura are nearer the standard dialect than the others, and Chutiya is least like Bodo But many words run through the whole group, and in some cases afford interesting phonetic changes I give some instances

English	Bārā	Ribhū	Lalang	Dima cū	Hojai	Gurō	Tipura	Chativa.
get	man	mān	mān	mai	mai	nān	mān	ni
give	hū	rā	as	rī	rī		ru	ro
seize	hom	rim	ram	rim	rim		rom	
cloth	hī	nen	re	rī	ri		ri	
far	g ^h ān		chāla	jain bi	lejang	chela	l ^h chāl	
go	thāng	reng	li	lung	thāng		thāng	
good	g ^h ām	nem		hām		nām		
do			l hān	l hla	l hla		l hla	
become	cā	chhāng	hāng	jā	jā		chā	cā
house	nā	nol	na	no	na	nol	no	
how many	bese		penchei	bishli		bādilā	burul	
swine	ō-mā	bal	o-a	hono	han	ica	uāl	
goat	bur-mā	prin	barun	burun	brin		purun	
eat	cā	cā	chiā	jī	jī	chā	chā	hī
hunger	ul hui			hul hri	hul hri	ol hri	ul hu	
die	thoi	sī	thī	tī	thē	sī	thui	sī
see	nu (or nai)	nul	nui	na	nu	nī	nug	
kiss	khudum	l hutam		kadom	l hudum		malāni-su apparently means 'smell body'	
put on clothes	gān		gān	gas	l eng	gān	kān	
again	fin		fensā	fin			fi	
breathe	thāng	l heng	thāng	tāng		tāng		
lose	g ^h mā	mā	l amai	gama	lamā	gimā	lamā	l māng
ask	sang	sing	sang	shing	sang	sing	sung	shi

The words 'give,' 'seize,' and 'cloth' seem to show that Bodo is a degenerate member of the group and has softened its sounds

BĀRĀ, BODO, OR PLAINS KACHĀRĪ.

The people who speak this language call themselves 'Bārā' or 'Bārā-f'sā', *i.e.*, sons of the Bārās. This word 'Bārā' has been identified by the first English enquirers with their nationality, and is usually written 'Bodo'. They do not apply the name 'Kachārī' to themselves. The origin of that name is dealt with in the general introduction to the group.

The following account of the early history of the Kachārīs is taken from page 224 of Mr Gait's Report on the Census of Assam for 1891 —

"The first historical notice of the Kachārīs of which I am aware is found in the annals of the Ahom who debouched from the Patkoi in 1228 A.D., and found the country at its base in possession of the Morān and Borahis, whom they at once subjugated. They next fought with the Ohutayās, who occupied the north-east portion of the Brahmaputra valley, and then came into collision with the Kachārīs, whose country lay to the west. This was in 1488 A.D., when the Kachārī capital was probably still at Dimapur, from which place it was removed to Maibong in 1536 A.D., after a decisive victory had been gained by the Ahoms. The capital remained there for two centuries, when the attacks of the Rāja of Jaintia necessitated a further retreat to Khaspur in the plains of Cachar. These migrations were shared in only by the Rājā and a few of his followers. The great bulk of the Kachārīs remained behind, and became the subjects of the Ahoms in Upper Assam, and of the Koch kings lower down the valley."

In the general introduction to the Bodo Group I have quoted Mr Gait's account of the typical peculiarities of the Bārā language, and it is unnecessary to repeat them here.

The head-quarters of the Bārā language are now the three central districts of the Assam Valley, *viz.*, Darrang, Nowgong, and Kamrup, but it extends westwards through Goalpara, Jalpaiguri, and Cooch Behar, in a slightly different form, under the name of Mech, pronounced Mes. The Meches deny all connexion with the Bodos, but there is little doubt that the tribes are identical. At any rate their language is one and the same, differing only in a few dialectic peculiarities.

The standard form of Bārā may be taken as that of Darrang, which has the advantage of being illustrated in Mr Endle's excellent little grammar. As such it is spoken with slight variations in the following districts and by the following number of people —

Garó Hills	.	.	.	870 ¹
Goalpara	.	.	.	8,300
Kamrup	.	.	.	85,700
Darrang	.	.	.	68,900
Nowgong	.	.	.	14,200
Sibsagar	.	.	.	4,100
Lakhimpur	.	.	.	1,250
TOTAL				178,320

In Goalpara the language of most of the Bodos is called Mech, and only a few, principally those residing on the Kamrup border, have been returned as speaking Bārā. The number of Mech speakers is, as will subsequently be seen, 93,911, so that the total number of speakers of Bārā and Mech together, that is of what is practically one language, is 272,231.

What is called the Hills Dialect of Kachārī is spoken in the North Cachar Hills, and in a small tract in the South of Nowgong. This is commonly said to be a dialect of

¹ Returned as Bārā

Barā, or at least it is contended that the two are common dialects of one language. No doubt at one time these two speeches were identical, but in the course of centuries, they have developed on such different lines that I prefer to call Hills Kachārī, or, as its speakers call themselves, Dīmā-sā, (the language of) the people of the great river, a separate language of the Bodo Group. It certainly differs from Bāra far more than does Gārō, which is universally admitted to the status of an independent language.

The following are the principal authorities on Barā and Mech. As there is so little difference between the two dialects I place the two lists of authorities in juxtaposition. Further information about Mech will be given on a subsequent page.¹

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¹ See p. 36.

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Grammar.—All the dialects of Bārā borrow words freely from the Aryan languages, Bengali or Assamese, with which they are brought in immediate contact. Words so adopted frequently suffer considerable corruption in the process of borrowing. The principal modes in which the corruption takes place, are described by Mr. Endle on pp. 36 and 37 of his grammar.

I am indebted to Mr. J. D. Anderson for the following note on Bārā Grammar —

As has been said in the general introduction to the group, the Bārā people use Bengali or Assamese (as the case may be) as easily as their own tongue. This has necessarily affected the use of the Bārā language (as indeed it has, probably, affected Assamese and has, perhaps, introduced some of the linguistic peculiarities which differentiate it from Bengali). It has become possible to use Kachāri words almost as if they were Assamese words. An illustration of this is given in the statement of an accused person printed below. This was taken down in Assamese, and was subsequently rendered, as will be seen, word for word, into Kachāri. The result was intelligible, if not very idiomatic, Kachāri. There is also given one of Æsop's fables which also shows evident signs of having been translated from Assamese into Kachāri. Finally, there will be found a folk-tale or *lhorāng*, and some nursery-rhymes and songs which more closely resemble the idiomatic speech of the people when most removed from Aryan influences. The most characteristic thing about these latter specimens is the idiomatic use of the agglutinative verb, the nature of which will now be roughly explained in a rapid analysis.

In the first place it will be well to make a list of the most common verbal roots.

These are —

ālū, pain
āgār, be loosed (v. *gār*)
bā, bear (on back)
bai, buy
bai, break (neuter)
ban, tie up
bān, bear (on shoulder)
bāt, cross (a river)
bāt-drum, }
bāt-sum, } jump
baugār, forget (v. *gār*)
bet, burst, break (neuter)
bī, beg
bīr, fly
brāp, be angry
bū, beat
būhī, flow (of water)
būs, work

būkhū, drag up (cf. *g'khū*)
būng, speak
būng, fill
dai, weave
dām, drum
dān, cut
dag, be
dāng, hold, feel, brandish
dau, feed
daugā, swim
de, hit
det, increase, grow (cf. *f-det*)
d'hon, enticate
d'khāng, take out
din, put, place
d'thī, show (cf. *kh'i/hī*)
eo, clear (jungle) (of *kheo*)
e-fop, (lightly) bury (cf. *fop*)

f'hām, mend (v *e* make-good)
fān, sell
farang, teach (v *salang*).
f'det, make big (cf. *det*)
f'si, tear up
f'si, feed
f'si, make wet (cf. *si*)
fin, *fāfin*, return
fle, mix
fop, bury
frān, make dry (cf. *rān*).
fū, pluck
fū, sow
fudung, heat
f'-thū, causative of *thū*
gā, good
gā, tread on, thresh out paddy.
gā, cure (disease)
g'dā, cut up (meat, etc.)
g'grum, feel about for.
gai, transplant
g'khū climb
gamā, lose
gān, wear (shawl, etc.)
gāng, thirst
gāp, cry
gāp-zri, cry shrilly
gau, hurt, shoot
gār, loose, let go.
gele, play
g'sip, crow (of a cock)
gē, fear
gnāng or *nāng*, be obliged, stick
gnāng-lai, quarrel (v *lai* in list of
 infixes)
gō, escape
goblong, burst (neuter)
golai, mix
grup, fit
gum, herd
gut, catch (fish).
hā, be able.
hā, cut, fell (crops, etc.)
hā, fall (of rain)
hā, ripen (of crops, fruit, etc.)

hā-khmā, conceal (v. *khmā* in list of
 infixes)
hām, be thin, ill
hām, be good
hāmā-su, sigh
han, speak
hāp, enter
hā-su, make water
hat, frisk
hogār, lose (v *gār*)
hom, catch
hor, be night
hot, give, send, throw.
hū, give
hū-sun, give more, heap
hū, drive
hū, scrub.
hūng, strew
khā, bind
khai, cut
khām, roast
khām,
khām, } do, make
khāi, }
khāng, take (cf. *si-khāng*)
khāt, run
khau, steal
khau-khā, wear (turban, etc.)
khā-khāi, cause to fall (cf. *ga-glas*, to
 fall)
kheo, open, clear (cf. *eo*)
khēp, seize, hold
khē, dung.
khū-thā, speak.
khū-thā, show.
khūnā, hear
khūnā-song, hear attentively
khū, undo (clothes)
khūbu, throw.
khuglup, crouch
khulum, worship
khup, cover, hide
khur, scratch
khut, take off (e.g. pot off a fire)
lā, take

BẢ RÁ, STANDARD.

<i>lă-bô</i> , bring	<i>sang</i> , bark (of dog).
<i>las</i> , draw (water, etc.)	<i>sang</i> , ask
<i>lat</i> , <i>slas</i> , or <i>zlas</i> , exchange	<i>se</i> , snatch.
<i>lă-khmă</i> , take secretly	<i>s'fai</i> , destroy
<i>lăng</i> , walk, go	<i>sen</i> , hang up
<i>lăng</i> , take.	<i>set</i> , squeeze, press.
<i>lăng</i> , thirst (used with <i>dũ</i> , water)	<i>sĩ</i> , be wet
<i>leng</i> , call	<i>sĩ</i> , open
<i>lit</i> , write	<i>si-khăng</i> , come out.
<i>lũ</i> , build (houses, etc.).	<i>si-khăng</i> , lift up
<i>lũbũ</i> , wish	<i>si-mau</i> , shake
<i>lung</i> , drink	<i>sô</i> , come
<i>m'blip</i> , lighten (lightning).	<i>sô</i> , pound, bruise
<i>man</i> , get, hold, meet, fit, ripen	<i>song</i> , cook.
<i>măn</i> , creep	<i>srăng</i> , dawn.
<i>mau</i> , labour	<i>sũ</i> , pain
<i>megem</i> , ache	<i>sũ</i> , insert
<i>meng</i> , be tired	<i>sũ</i> , <i>sũ-sră</i> , clean.
<i>m'ni</i> , laugh	<i>sũ-gũm</i> , growl.
<i>mi-thĩ</i> , understand (cf <i>khi-thĩ</i>)	<i>sũbă</i> , slap
<i>nă</i> , roll	<i>thă</i> , stay.
<i>nas</i> , watch, observe (cf <i>ne</i> and <i>nu</i>).	<i>thăng</i> , go
<i>namai</i> , wish, desire, begin	<i>thăng</i> , live, breathe (<i>hăng</i> = breath)
<i>năng</i> = <i>gnăng</i>	<i>thăp</i> , be caught (v. <i>hăp</i>)
<i>ne</i> , watch, guard	<i>thăt</i> , kill
<i>nu</i> , see	<i>thim</i> , send.
<i>nung</i> , think	<i>thoi</i> , die (<i>thoi</i> = blood)
<i>oi</i> , plough	<i>thrup</i> , sink
<i>on</i> , pity, love	<i>thu</i> , prod, goad, prick
<i>on-khăt</i> , come out	<i>thukũ</i> , bathe (causative) (v. <i>dugũ</i>).
<i>or</i> or <i>ot</i> , bite (cf <i>ot</i> = fire).	<i>udu</i> , sleep.
<i>rai</i> , speak	<i>udu</i> , be young
<i>răn</i> , divide (v. <i>săn</i>)	<i>ukhũ</i> , hunger
<i>răn</i> , become dry (v. <i>f-răn</i>).	<i>ză</i> , break
<i>rang</i> , be able	<i>ză</i> , sit (of <i>să</i>)
<i>rũgă</i> , bind (sheaves, etc.)	<i>ză</i> , become, be
<i>să</i> , sit (cf <i>ză</i>)	<i>ză</i> , eat.
<i>să</i> , set (trap)	<i>zap</i> , finish
<i>sai</i> , sit (by fire)	<i>zau</i> , sift (rice, etc.).
<i>sai-khăng</i> , eviscerate	<i>zau</i> , dig
<i>săn-srĩ</i> , track (<i>srĩ</i> = silently)	<i>zen</i> , fit.
<i>săn</i> , count	<i>zim</i> , wear (waistcloth)
<i>sau</i> , scrape	<i>zingăsi</i> , lament.
<i>sau</i> , bruise	<i>ziră</i> , rest
<i>sau</i> , hoe, dig	<i>zu</i> , collect.
<i>săm</i> , soak	<i>zũ</i> , knock
	<i>zom</i> , stand erect

Now these roots (or some of them) can be agglutinated to one another and so form 'compound verbs' I give some instances

Dāng, *eg* *man-dāng*=feel

Fai, *eg* *lāng-*
zā-
man-
hū-
lhi-thī-
sō-

fai = come and

take
become
get
give
show
arrive

Fin, *eg* *thāng-*
lābō-
nai-

fin = $\left\{ \begin{array}{l} \text{go} \\ \text{bring} \\ \text{look} \end{array} \right\}$

back.

Hū, *eg* *zā-*
fān-
lā-
bān-
hom-
hoi-

hū = give (or cause) to

eat
sell
take
bear
seize
bite.

Hot, *eg* *nu-*
khubui-
lhi thā-
ling-
rai-
hogār-
ōi-
lhi-thī-

hot =

see from far
throw away
speak out
shout loud.
talk loud
give up
beg aloud.
show from far

Lai, *z lai*, *lham-*
gnāng-
rai-
zā-
sai-
thāng-
lhai-
gār-
han-
sān sri-
brāp-
m'nī-

lai =

do together.
strok together (*ie* fight)
take to one another
eat together
sit by fire together
go together
bind each other
loose one another
speak with one another
creep together
be angry with one another
laugh together

Nāng } *eg* { *hū-nāng*=must give
Gnāng } *eg* { *thāng-gnāng*=must go
Nai, *eg* *lābō-nai*=bring and examine.
Sām, *eg* *sī-sām*=thoroughly soak
Sō, *eg* *dān sō*=wound by cutting
ot-sō=wound by biting

Thā, *e g* *thāp-thā*=be caught and stay
 hom-thā=seize and stay.

Thāt, <i>e g</i>	<i>bū-</i> <i>dān-</i> <i>sō-</i> <i>sū-</i> <i>gau-</i>	<i>thāt</i> =kill by	<i>beating.</i> <i>cutting.</i> <i>pounding</i> <i>piercing.</i> <i>shooting</i>		

Zā, <i>e g</i>	<i>thoi-</i> <i>zā-</i> <i>ot-</i> <i>fop-</i>	<i>zā</i> =become	<i>dead</i> <i>sitting.</i> <i>bitten</i> <i>bruised.</i>		

(This use of *Zā* is the basis of the Passive voice now found in Aryanised Kachāri.)

Zap, <i>e g</i>	<i>fān-</i> <i>bū-</i> <i>bū-thāt-</i>	<i>zap</i> =finish	<i>selling</i> <i>beating</i> <i>killing</i>		

But, besides these agglutinations which resemble what we call 'compound verbs,' there are others, the second (and subsequent) members of which are enclitic and have no independent existence. The exact meaning of these is not always easy to give in a list as they modify the meaning of the whole sentence and take the place of our adjectives and adverbs. I give some examples

Brop, *e g.* *gar-brop*=plant in a hurry

Bū, <i>bān-</i> <i>on-khār-</i> <i>det-</i> <i>dūn-</i>	<i>bū</i> =	<i>bear away</i> <i>come clean out</i> <i>get much bigger</i> <i>put in</i>		

Bai, expresses *continuous* action

<i>e g</i> <i>bī-</i> <i>thā-</i> <i>zom-</i> <i>khulum-</i> <i>ba-brāp-</i> <i>namai-</i>	<i>bai</i> =continue	<i>begging</i> <i>staying.</i> <i>standing</i> <i>worshipping.</i> <i>being angry</i> <i>seeking.</i>		

Dop, *e g* *song-dop*=cook hastily

Fā, expresses *contiguity*

<i>e g</i> <i>thāng-</i> <i>namat-</i> <i>lāng-</i>	<i>fā</i> =	<i>go</i> <i>seek</i> <i>take</i>	<i>in company</i>			

Frām, *e g* *thoi-frām*=all but die

Fnāng is the causative of Gnāng.

e g *dān-fnāng*=compel to out
gā-fnāng=compel to tread

Gru, e g	thoi- thin- khām	}	gru=	die send do	suddenly

Hũi, expresses action at a distance.

e g	man- lhi-thā- hāp- thā- dāng- dān- nu-	}	hũi=go and	}	get say enter. stay bundle out see.

Hāng=Fram, e g. thoi-hāng=be nearly dead

Māt (opposite of thī), e g

	fai- thāng- thoi-	}	māt=really	}	come go die.

Khāng, e g	on- nai- manām- hamā-sū- bāt-	}	khāng=	}	love much observe well smell strongly draw long breath cross (a river) and emerge on other side

Khāmā, e g thāng-khāmā=go secretly
khā-khāmā=bind secretly

Khau, e g gāb- or gāp-khau=cry out suddenly.

Khrong, e g. gi-khrong=be very much afraid

Khrop, e g khā-khrop=bind fast.

Lāng is very common and useful, and indicates completeness or conclusion

e g	bāt- hũ- udu- bũ- thoi- thin- namai- khāt- gār- bīr- di-khāng- ũhi- cā-	}	lāng=	}	cross over give away sleep soundly beat hard die outright send away seek thoroughly run away loose quite fly away lift up flow away eat up

Sai takes the place of the adverb *sā-t-au*

e.g. *khā-sai* = tie high up

Su is intensive

on- ukhui- m'ni-	} su =	{ love much. hunger greatly. laugh heartily.
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Slāp, — e.g. *hogū slāp* = nearly let go

Sin is the sign of the comparative.

e.g. I hep- hū- gaqlai- zā-	} sin =	{ grip harder. make bigger (heap). fall more heavily. sit closer.
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Si, — e.g. qaglai- dān- man-	} sī = all but	{ fall. cut got.
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Srā, — e.g. sū- man-	} srā =	{ clean well. get completely.
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Thī implies pretence. (cf. māt).

e.g. gūp- zā- lom-zā- thoi-	} thī = pretend to	{ cry be. be ill die
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Thrā is another (very common) intensive.

e.g. gai- gaqlai- thoi-	} thrā =	{ plant completely fall heavily die outright
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But no mere list will give an adequate description of the use of these infixes. For several, of both classes, may be agglutinated together. I give some examples

² gum- ³ zāp- ¹ hū	=	¹ allow ² to-herd-cattle ³ together.
³ sūbā- ² khāng- ¹ hol	=	¹ apply ² a-smart ³ slap
³ nai- ² bai- ¹ thā	=	¹ stay ² continually ³ watching.
¹ udu- ³ lāng- ² māt	=	¹ go ² really ³ fast ¹ asleep.
³ g'khū- ¹ hū- ² lai	=	¹ make ² each-in-turn ³ to-climb
⁴ ne- ³ bai- ² thā ¹ thī	=	¹ pretend ² to-stay (and) ³ to-continue ⁴ looking
¹ khāt- ² thrā- ³ lāng	=	¹ run ² right ³ away.
² guāng- ³ khām- ¹ hū	=	¹ cause necessity of-doing, & e ² compel ³ to do.
² nu- ³ zā- ¹ hū- ² nu- ³ sū- ¹ lā		

see-become-motion-from-observe-much-take = go and take and see and observe carefully

The root, compound or simple, is the imperative, the simplest form of the verb. Besides the infixes, some of which have been given above, there are three valuable suffixes, namely, *n̄i*, *s̄i* (or *s̄i*) and *b̄i*. These have a slightly intensive effect, and *b̄i* indicates *additional* action, something like our 'also'.

It will be observed that in the specimens given below these agglutinations are sparingly used, in some cases hardly at all. This is due to the introduction of inflection and the free use of participial forms. It is obvious that the place of many of the enclitic infixes can be taken by adverbs.

There is an adverb in Kachārī, usually formed by adding the suffix *n̄i* to an adjective. The adjective itself is usually formed by prefixing *g°* to a (verbal or other) root. Thus *hām*, be well, *g°hām*, good, *g°hām-n̄i*, in a good manner. But the further process of deglutinisation will be best observed by considering the participial forms of the verb. These are—

(1) The active participle in *-nān̄i* where several active roots in succession occur in an agglutination, a Bārā accustomed to talk Assamese will substitute a whole series of active participles. Thus, in a folk-story I have found this expression —

b̄i-lhō hom-nān̄i lāng-nān̄i fop-nān̄i d̄in nān̄i fai-nais̄e
him-to seiz-ing tak-ing bury-ing put-ting came.

This, in more idiomatic shape, would be—

b̄i-lhō hom-lāng-fop-d̄in-fai-nais̄e

(2) The adverbial participle. This is formed, as the adverb is, by adding *n̄i* to the verbal root, and modifies the sense of the root much as an adverb does.

Thus, *āng thāng-n̄i thā-dang*

I go-ing(ly) staying-am

This is often used in a reduplicated form as a continuative. Thus,

āng thāngn̄i thāngn̄i thā-dang means, I keep going, I continue to go

(3) The conditional or absolute participle in *b̄ā*, which sometimes takes the place of a conditional clause and, more often, has the effect of the ablative absolute with participle in Latin. Thus, to take an example from the Latin grammar, we may render—

Cæsare venturo, Phosphore, diem redde

Karṣā-ā fai b̄ā, Sān, funzā-n̄i h̄i

It may be noticed that this participle has its own nominative or subject. Compare the Assamese-Bengali participle in *ilē*

(4) The passive or relative participle in *naṛ*. This can be declined like a noun or used like an adjective, and is used as the basis of the passive form, which in this as in other hill languages, is rarely used. Thus *bu-naṛ zā* is 'become beat-en,' and this clumsy expression, by conjugating the verb *zā-n̄i* (to become), may be considered to form a passive voice. The relative use of this participle is very idiomatic and can be best understood by considering a few examples —

Thus —

gādhā-i au set-bā gākh̄ir¹ on-khāt-nai gāthā } means—
neck-on squeez-ing milk exud-ing boy

a boy so babyish that if you squeeze his throat (mother's) milk exudes

¹ Here and elsewhere putting a Bārā word in *Italics* indicates that it is borrowed from Assamese or Bengali

mi-khām	song-nu	hingzan	} means a woman who can cook rice
rice	cook-er	woman	
bī fā	thoi-zā-nai	gathā	} a boy whose father is dead
father	dead be ing	boy	
ang	fālingī	khām-nū	} means during my going to do trade
I	merchandise	do-to	
		go-ing-in	

The remaining inflexions, etc., of the Bārā language will be sufficiently well understood from the following tabular statement compiled from the Reverend Mr Endle's excellent grammar of Kachārī

BÂRÂ SKELETON GRAMMAR.

I.—PRONUNCIATION—Pronounce *ā* as in 'pan,' and *āa* as a prolonged *ā*, *ā* is Mr Endle's *ā*, *e* as in 'bed', *ē* an intermediate sound between *ē* and *e*, *ū*, — this is Mr Endle's transcription though he prefers *ō*. He describes the pronunciation as follows. It bears some resemblance to *ō*, but is much more compressed. In uttering it the cheeks are drawn close to the jaws, the lips but slightly apart, and the tongue placed near the outer edge of the hard palate, the breath being allowed to escape slowly between the two latter organs with a semi nasal intonation. The diphthong *au* is pronounced as the *or* in 'how,' but *āu* approximates *ō*. *ū* fluctuates between a very short *oi* and *ī*, it is apparently made up of the *ū* sound above described and *i*, the voice gliding rapidly over the former vowel and dwelling on the latter, the whole sound approximating to *ī*, in the specimens this sound is often written *oi*, thus *mansoi* instead of *mānsū*. When a vowel is written above the line as in *o'zā*, red, it is pronounced as short as possible. Mr Endle represents this by the sign [˘] over a vowel, thus *ga.ā*. These short vowels are often omitted. Thus, *g ā*, or *clā* for *z'ā*, male, *faā* for *f'ā*, a child.

T and *d* are always semi cerebral as in English, except in words borrowed direct from Sanskrit.

II.—NOUNS—The Gender of animate nouns is denoted by suffixed words, e.g., in the case of human beings, *lāā*, male, *hāng-hāu*, female, in the case of birds, *z'ā*, male, *zū*, female, and so on. I find *z'ā* often also used in the case of human beings. The plural is formed by adding *fūr*, *far*, or *frā*. Cases are formed as follows —

Sing	
Nom	<i>mānsū</i> , a man.
Acc	<i>mānsū</i> <i>lāā</i> or <i>lāu</i>
Instr	<i>zang</i>
Dat	<i>-nū</i> .
Abl	<i>nī frā</i>
Gen.	<i>nī</i> or <i>hā</i>
Loc.	<i>nī-āu</i> or <i>-āu</i>

Nouns ending in vowels often take *ā* in the nominative which gives the force of the definite article. Thus *mānsūā* *thoi-dang*, the man is dying. If the final vowel is *a* or *ā*, *i* is inserted and the two become *ai*. Thus *dāu z'ā*, a cock, *dāu z'āi-ā*, the cock. When the Loc. term *āu* follows a vowel, *i* is also optionally inserted. Thus *nū-āu*, *nū i-āu*, or *nū nī-āu*, in a house. The genitive termination *hā* is chiefly used with animate nouns.

Plur	
Nom	<i>mānsū fūr</i> , <i>far</i> , or <i>frā</i>
Acc.	<i>mānsū fūr-lāā</i> , and so on.

Adjectives are compared by suffixing *sāri* or *lāri* to the dative of the word with which comparison is made, and adding *sin* to the adjective. Thus *bī āng nū lāri g'zāu sin*, he is taller than I. So *boinū sāri bī g'zāu sin*, he is taller than all, i.e., tallest. Most adjectives begin with the syllable *g*. They do not change for gender, and may either precede or follow the noun qualified. In the latter case, they, and not the noun, take the postposition of case.

III.—PRONOUNS —The personal pronouns are —

Sing	Plur
<i>āng</i> , I.	<i>zang</i> or <i>zang fūr</i> , etc., we
<i>nang</i> , thou	<i>nang sūr</i> , you.
<i>bī</i> , he, she, it.	<i>bī-sūr</i> , they

The nominative singular may take *-ō*. Thus *āngā*. In other respects the declension is quite regular. The word *thāng* implies respect, as in *nang-thāng*, your Honour.

The relative pronoun is *ni* or *zai*, which is borrowed from Assamese.

The interrogative pronouns are *sūr*, who? , *mā*, what? , *dāde*, which (of several)?

The demonstrative pronouns are *bē*, this, *boi*, *boi hā* that, *bī*, that (remote). The plural is formed by adding *sūr* or *fūr*, etc. *Sūr* is principally used for human beings. *Gāgai* or *gaigai* is 'self'.

Pronominal prefixes of possession are commonly added to nouns expressing relationship.

Thus—

	Father	Mother	Eldest son	Eldest daughter
My	<i>āng-nī ā fā</i>	<i>āng nī ā i</i>	<i>āng nī ā dā</i>	<i>āng nī ā-bā</i>
Your	<i>nang nī nang fā</i> or <i>nam fā</i>	<i>nang nī nam mā</i>	<i>nang nī nang dā</i>	<i>nang nī nang bā</i>
His	<i>bī nī bī fā</i>	<i>bī-nī bī-mā</i>	<i>bī nī bī-dā</i>	<i>bī nī bī-bā</i>

IV—VERBS—The Verbs substantive are *daŋ-a*, is; *daŋ man*, was. The negative forms are *gāiā* and *nāgā*, 'is not' and 'was not'. The negative imperative *āiā* is, 'do not'. The negative form *nāg-ā*, is 'it is not necessary'. *Gāiā* means 'possessed of', as in *gāiā* 'he owns money'.

As in other Bodo languages, verbs do not change for number or person, both of which are indicated by the subject. The only exception is that the letter *ā* is inserted between a root ending in a vowel and a termination commencing with *ā*. Thus, *lāā* 'is', *lā-ā* 'is', *lā-ā* 'is', present tense. The following is the formation of the various tenses—

<i>Present</i>	<i>daŋ nu ā</i> , I am. First person also <i>daŋ nu nā</i> .
<i>Present def</i>	" <i>nu-daŋ</i> , I am seeing.
<i>Imperfect</i>	" <i>nu-daŋ man</i> , I was seeing.
<i>Past</i>	" <i>lā</i> , I saw.
<i>Pluperfect</i>	" <i>lā-ā</i> , or <i>nu daŋ man</i> , I had seen, I saw a long time ago. Sometimes <i>nāi sē</i> is used. As <i>nāi-sāi sē</i> , I saw (in the narrative). <i>Sē</i> is the same as <i>sāi</i> , lower down, and has a complete force.
<i>Future</i>	" <i>daŋ</i> , I shall see.
<i>Future-immediate</i>	" <i>nu-daŋ</i> , I shall see soon.
<i>Imperative</i>	" <i>nu ā</i> , <i>nu lāā</i> , let him see.
<i>Conditional</i>	" <i>nu ā</i> , <i>nu lāā</i> , if I see or had seen.
<i>Infinitive</i>	<i>nu ā</i> , to see.
<i>Participles</i>	<i>nu ā</i> , <i>nu ā</i> , <i>nu ā</i> , having seen, (termination sometimes <i>nāi nāi</i> , as <i>faī nāi nāi</i> , having seen). <i>Nāi</i> is sometimes written <i>nāi</i> , as in the first specimen). <i>nu ā</i> , <i>nu ā</i> <i>nu ā</i> , while seeing.
<i>Gerund</i>	<i>nu-daŋ</i> , <i>nu-daŋ</i> , seeing.

Causal verbs are formed by the prefix *daŋ*, to give, with the infinitive of the principal verb. Thus *nu ā* *hā-nā*, to give to see, *daŋ nu ā* *hā-nā*, I cause to see. They are also made by the prefix *fā*, as in *de' nā*, to grow, *fā-de'-nā*, to make big. Compare the similar *de'* of the Mikir.

The Passive is formed by conjugating *sā* *ā* to be become, with the past participle of the principal verb. Thus *daŋ nu ā* *sā* *ā*, I am seen.

The Negative verb is thus conjugated. Its typical syllable is *ā*—

<i>Pres</i> , <i>nu-ā</i>
<i>Imperfect</i> , <i>nu-ā</i> <i>lā-man</i>
<i>Past</i> , <i>nu-ā</i> <i>lāi</i> <i>nu-ā</i> <i>lāi</i> <i>nu-ā</i> <i>lāi</i>
<i>Plup</i> , <i>nu-ā</i> <i>lāi</i> <i>nu-ā</i>
<i>Ext</i> , <i>nu-ā</i>
<i>Imperative</i> , 2, <i>dā</i> <i>nu</i> , 3 <i>dā</i> <i>nu</i> <i>lāng</i>
<i>Subj</i> , <i>nu-ā</i> <i>lā</i> or <i>lāi</i>
<i>Past pres</i> , <i>nu-ā</i> , <i>lā</i> <i>nu</i> <i>lā</i>
<i>Past</i> , <i>nu-ā</i> <i>lā</i> <i>lā</i> , <i>lā</i> <i>nu</i> <i>lā</i>
" <i>nu-ā</i> , <i>lā</i> <i>nu</i> <i>lā</i>

Intensive particles or infixes are added to the root between *i* and the tense suffix, e.g. *bā* *bā-daŋ*, the wind is blowing, *bā* *bā-daŋ*, the wind is blowing strongly. Other similar particles are *kā*, *zā*, and *lā*. See, however, the preceding pages.

[No 1]

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP.

BĀRĀ, BODO, OR PLAINS KACHĀRĪ.

(The Revd. Russell Payne, 1899.)

(DISTRICT DARRANG)

Note — Vernacular words in Italics are borrowed from Assamese, in a more or less corrupted form

SPECIMEN I.

Sā-sè mānsūi-hā f'sā z'lā sā-nūi dang-man Bī-ni f'sā-z'lā
Person-one man-of child male person-two were Him-of child-male
mudūi-ā bī-fā-ni-āu khithā-nai-sè, 'he ā-fā, nang-ni zī basthu-
little-the his-father-to said, 'O my-father, thee-of what property-
ni zī bhāgū āng-ni-āu gaglai-ū, bī-khō āng-nū hū' Bī-āu-nū
of what share me-to falls, that me-to give' That-at (thereon)
bī-fai-ā gāgai-ni basthu-khō bī-sūr-nū rān-nā-noi hū-nāi-sè Bī-ni
his-father-the himself-of property them to having-divided completed-giving That-of
bangai sām-āu unāu boi mudūi f'sā z'lai-ā gāgai-ni gāsenū thākhā futhām-
a little day-at after that little child male-the himself-of all money having-
nā noi g'zān thāum-āu thāng-nā-noi hamā hābā māu-nā-noi gāsenū
ta/en far country-to having-gone bad work having-done all
sefai nā noi kharas khām nai-sè Bī-hā gāsenū thākhā zap-nai-
having-spoiled expenditure was-finished Him-of all money being-
āu hā, bī thāum-āu āngkhāl g'det zāa-nai-sè, bī āu bī-hā mūng-bō
finished, that country-to famine great completely became, then him-of anything
gūiā zā-nū hom-nai-sè Unāu bī thāng-nā noi bī thāum-āu
not is to eat seized¹ Afterwards he having-gone that country-to
sā-sè giri-ni-āu hāp-hūi-nai-sè Bī mānsūi-ā
a certain-one proprietor's-on (i.e., at the house of) went-(and)-entered That man-the
ōmā gūm-nū gāgai ni dubh-āu bī-khō thīn-hot-nai-sè Bī-āu-nū ōmai ā
swine to-keep himself-of field-to him sent away Thereafter swine-the
zā-nai gundūi-zang bī gāgai-ni udoi-ā-khō būng-hū-nū man khilai-hā-bū,
being-eaten husks with he himself-of belly-the to-fill mind on making,
bī-nū rīu-bo bāngai-bū za-nū lāgi hū-ā-khūi-sè Unāu that man-nā-noi
him to any-one anything to-eat for did-not-give At-last mind having-got
bī būng-nai-sè, 'āng ni ā-fā-ni eseng bèsèbā sākhar thū-zā-sè
he said, 'me-of my father-of how-many how-much servants sufficient
zā-nai basthu, āru bī-nū-khri zābrā man ū, khinthu āng ukhūi-nā-noi thoi-
eaten things, and that-than more receive, but I being-hungry am-

¹ i.e., famine seized him,

drang Āng uthī-nā-noi ā-fā-ni-āu thāng-nā noi bē khorāng-khō
aying I having arisen my-father-to having-gone this word
 khithī-gan, "he ā-fā, nokhrong-ni nu-nai āu āru nang nu-nai-āu-nū
will-say, "O my-father, heaven of seeing-in and thy sight-in
 fāfu khilai-bu, nang-ni f'sā z'lā-ni nām-āu-nū ling-hot nai ni ārū
sin (I)did, thee-of child-male-of name-by being-called-aloud of any more
 zoqyā nūng-ā, nang-ni sā-sē thākhā man-nai sākhar-ni baidī
worthy (I-)am-not, thee of person one money receiving servant of like
 āng-khō khilai " Bi-unāu uthī nā-noi bī-fā-ni khāthi-āu thāng-nai-sē
me make " That-after having arisen his-father-of vicinity-to (he-)went
 Kaintu g'zān-iu thā nā-āu-nū bī-fai-ā bī-khō nu-nā-noi, an-nā-noi,
But distance in being his-father-the him having-see, having-compassion,
 khit-lāng-nā-noi, bī-ni gūddū-āu gāngai-nū-noi, khudūm nai-sē Bī-āu-nū
having-in, him of neck-on having-fallen, kissed That-after
 f'sā-z'lai-ā bī-nū khithī-nai-sē, 'he ā-fā, nokhrong ni nu-nai-āu āru
child-male-the him-to said, 'O my-father, heaven of seeing-in and
 nang nu-nai-iu-nū āng fāfu khilai-dang, nang-ni f'sā-z'lā-ni nām-ai-āu
thy sight-in I sin am-doing, thee-of child male-of name-by
 ling-hot-nai-ni ārū zoqyā nūng ā' Kaintu bī-fai-ā sākhar fūr-khō
being-called-aloud-of any-more worthy (I-)am-not' But his-father-the servants-to
 khithā-nai sē, 'boi-nū-khri g'hām gāmsā lābō-nā-noi bī-nū gān hū,
said, 'all-than good robe having-brought him-on to wear-cause,
 bī-ni ākhai-āu āsthām, ātheng-āu ap-thāng gān-hū, ārū zang-fūr
him of hand-on ring, feet-on slippers to-wear-cause, and we
 bhūzū zā-nā-noi rang zā-gan Mānathū bē āng-ni f'sā z'lā
fear! having-eaten rejoice-will Because this me of child-male
 thoi-nā-noi-bū, dī thāng-nai zā dang, gamā-nā-noi-bū, man-nai
dead-having-been, now living is, having-been-lost, found
 zāa-dang Bī-āu-nū bī-sar rang zā-nū ham-nai-sē
is Thereon they rejoicing held
 Boi samat-āu bī ni g'dat f'sā-z'lai-ā dubli-āu dang man Unāu-hā
That time at him-of elder child-male-the field in was Afterwards
 bī fai-nā-noi nā khāthi man-nā-nōi bāzanā āru ma-sā-nai-ni māthū
he having-come house near having-found music and dancing of sound
 khinā-nai-sē Bī-āu-nū bī sā-sē sākhar-khō ling-hot-nā noi sang-nai-sē,
heard Thereon he person-one servant having-called-aloud enquired,
 'bē khorāng-ni khāran-ā mā?' Bī āu-nū sākhar ā khithā-nai-sē,
'this word of reason the what?' Thereon servant-the said,
 'nang-ni nang-fāng fai-bai, ārū nang-ni nam-fai-ā bī-khō g'hām
'thee-of thy-by other came, and thee of thy-father-the him good
 modom-āu man-nai-khai nang-ni nang-fai-ā bhūzū hū-dang' Bī-āu-nū
body-in receiving-because thee-of thy-father-the feast is giving' Thereon

bī brāp-nā-noi nā-i-āu thāng-nū nāmai-ā-khūi-man Bī-ni-khai
he having-become-angry house-in to go did-not wish This of-for
 bī-fai-ā baiśh-āu fai-nā-noi bī-khō mozāng khorāng khīthā nai sè
his-father-the outside-to having come him beautiful word spoke
 Bī-āu-nū bī-fā-khō uthar hū-nai-nā noi khīthā-nai-sè, 'nai-hot, āng-ā
Thereon his-father-to reply having-given he-said, 'behold well, I
 eseng basar nang-ni hābā khām-nā noi mabī samai-āu nang-ni
so many years thy work having-done any time-at thee of
 hukum sefai ā-khūi, theo-bū khurmā-fūr-ni lagu-zang rang-zā-nū āng-khō
order did-not-break, though friends-of with to-make-merry me-to
 mā-sè burmā-f'sā hū-ā-khūi Khinthu nang nī bō f'ā ʔ'lai-ī
animal-one goat-child did-not-give But thee of this child-male-the
 besyāl mānsūi-zang nang-ni thākhā sefai-gār-bai, bī fai-ni iu nū,
harlot (-monger-) man-with thee-of money has squandered, he en-coming-immediately,
 nang bī-ni khai bhūzū hū-dang' Bī-āu nū bī-nū khīthā nai-sè, 'ho
thou him-of-for feast art-giving' Thereon him to (he-) said, 'O
 āng ni f'sā, nang sām-frām-bū āng-ni lagu-zang thā-dang, āŋ ūng hā
me of child, thou day-(infix of repetition)-verily me of with art, and me of
 zī-zī dang-ū gāsē-bū nang-ni, Ihinthu nang-ni nang-fang ā thoi-nai
whatever is all thee-of-(is), but thee of thy-brother dead
 zāa-nai-bū, dā-bū thāng-nā-noi thā dang, gamā nā noi-bū, man-nai zār-dang,
having-become, now living is, having been lost, found is,
 bī-ni-khai zang rang-zā-nā-noi phūzū-nai-ā g'hām'
him-of-for we having-made-merry rejoicing (is-)good'

The following four specimens are from the pen of Mr J D Anderson, and illustrate the two different styles of speaking Bārā

The first is the statement of an accused person translated from Assamese. In order to show how the Assamese idiom has been followed, the original version in that language is also given in italics with which the Bārā version agrees word for word. The second is a fable which bears evident signs of translation from the same language. Finally there are a folk-tale and some folk songs in genuine agglutinative Bārā

[No 2]

TIBETO-BURMAN FAMILY BĀRĀ OR BODO GROUP

BĀRĀ, BODO, OR PLAINS KACHARĪ

(THE STATEMENT OF AN ACCUSED PERSON TRANSLATED FROM ASSAMESE)

(J. D. Anderson, Esq., 1900)

NOTE.—In the Bārā line, words in italics are borrowed from Assamese

<i>Tume</i>	<i>li</i>	<i>kaba</i>	<i>khuzā ?</i>	<i>Mángalbār</i>	<i>dinā</i>	<i>may</i>	<i>ishhula lāi</i>
Nang	mā	būng-nū	namai dang ?	Mongolbār	din-au	āng	ishhul-au
You	what	to say	wish ?	Tuesday	day	I	to-school
<i>goisilō</i>	<i>Māstōre</i>	<i>āmāre</i>	<i>ghār āhba</i>	<i>lāi</i>	<i>du</i>	<i>bāzti</i>	<i>suti</i>
thāng-dang-man	Māstōr-ā	zang fūr-khō	nā	fai nū	lāgi	du	bāzi au
went.	The master	to us	home	to go	for	two	o'clock
<i>dile</i>	<i>Ghārot</i>	<i>āhi</i>	<i>khāi</i>	<i>dai kārē</i>	<i>Nandir-tāt</i>	<i>pārēba-lāi</i>	
hū nai.	Nā	fai nā nū	zā-ū	lung ū	Nandī-nī-au	salang-nū	
gave	Home	coming	eating	drinking	to Nandi's	to learn for	
<i>gālō</i>	<i>Tini</i>	<i>bāzti</i>	<i>may</i>	<i>goisilō</i>	<i>Tāt</i>	<i>der ghantā</i>	
thāng-nai-sē	Tini	bāzi-au	āng	thāng-nai.	Bē-au	ghantā-sē khai-sē	
went.	Three	o'clock	I	went.	There	an hour-and-a-half	
<i>pārīsō</i>	<i>Hāre-sāri</i>	<i>bāzti</i>	<i>pāri</i>	<i>thākār-pārā</i>	<i>mār</i>	<i>Pārāmesari</i>	
salang-nai	Ghantā	brūi-khai-sē	salang-bai	thā-nai-au	āng-nī	Poimesori	
(I) learned	Half past four		learning	on staying	my	Paramesvari	
<i>bhānr</i>	<i>māt</i>	<i>khunlō</i>	<i>Mahārānr</i>	<i>dahar !</i>	<i>mār</i>	<i>gārbha-bāti</i>	
āgūi-nī	māth-ū	khnā-nai-sē	Mohārāni-nī	dohar !	āng-nī	modom-au-thā-nai	
sister s	voice	heard	Empress s	invocation !	my	pregnant	
<i>bai-ek</i>	<i>sulit</i>	<i>dhārēba</i>	<i>ne-pai</i>	<i>He rakam</i>	<i>buli</i>	<i>khunālē</i>	<i>may</i>
āgūi-nī	khene au	hom-nū	man-ā	Bē-baidi	būng-nai	khnā-nai au	āng
sister s	hair	to-seize	befits not.	This way	speaking	on hearing	I
<i>ulai-āhilō</i>	<i>Dekhō</i>	<i>Kuntīye</i>	<i>Gilāsīye</i>	<i>sulā-sulī-lāi</i>			
onkhāt-bū-nai-sē	Nū-nai-sē	Kuntī-zang	Gilāsī-zang	khene-au	hom-lai-nā nū		
came-out	Saw	Kunti (with)	Gilāsī (with)	on hair	mutually holding		

<i>pārise</i> , gaglai-nā-nūi tumbling-down	dang, are,	<i>āru</i> <i>ārū</i> and	<i>Pārāmesariye</i> Poromesorī-zang Paramesvari (with)	<i>Ilasiye</i> Ilāsī-zang Ilāsī (with)	<i>Masai</i> Mosai ā Mosai	<i>E-</i> rul- ruler
<i>dāl-i ul</i> gong-sò one piece	<i>āni-pelai</i> lā nā-nūi taking	<i>Gilāsik</i> Gilāsī-khō Gilāsī to	<i>erwai dile</i> saga hū-nai-sè separated	<i>Kuntik</i> Kuntī-khō Kunti to	<i>āgar-māri-dhāi ise</i> hom-khiup nai-sè seized and held	
<i>Bām-hāte</i> Ākh-sī-zang Left hand with	<i>Kuntir</i> Kuntī-nī Kuntī s	<i>hāthāt</i> ākha-i-au hand to	<i>dhārise</i> , hom-dang, held,	<i>hon-hātat</i> āgdā-zang right hand-with	<i>rule</i> rul-zang ruler with	<i>āghāt-kāi ise</i> bū-dang bent
<i>Kuntī</i> Kuntī-ā Kuntī	<i>tatkhānāt</i> obā-nū then	<i>pārī-qāise</i> gaglai-nāng-nai had to fall-down	<i>Tāi</i> Bī-nī This	<i>hehe</i> un-au after	<i>Madhu</i> Modhu Madhu	<i>āhise</i> fai-nai came
<i>Kuntik</i> Kuntī-khō Kuntī to	<i>sulit</i> khene-au hair by	<i>dhāi</i> hom-nā-nūi seizing	<i>e-sār</i> sūbā-sè slap-one	<i>māi ise</i> sūbā-nai-sè slapped	<i>May</i> Āng I	<i>gālō</i> thāng-nai-sè went
<i>Gay'-pelāy</i> Thāng-nā-nūi Coming	<i>kalō</i> , khihā-nai-sè said,	<i>Āpo</i> , Brat, old man,	<i>ehab</i> bē-fūr these	<i>bar-anyāy</i> h'mā bad	<i>kāthā</i> khorāng words	<i>He</i> Bē These
<i>zān-e</i> zū-ā-bū girls also	<i>tomār</i> nang-nī your	<i>zī ar</i> f'sā-zū daughters	<i>Tomār</i> Nang-nī Your	<i>giar-hatak</i> f'sā-zū-khō daughters	<i>zī</i> zī as	<i>ne-mārilā</i> , lūā-khūi-sè, were-not beaten,
<i>bān-hatak</i> āgūi-fūr-khō sisters to	<i>leo</i> mā-nū why	<i>mārilā ?</i> bū-nai ? beat ?	<i>Tomār</i> Nang-nī Your	<i>giar-hatak</i> f'sā-zū-fūr-khō daughters	<i>o</i> bū also	<i>māriba-puā</i> bū-nāng-au-man, should have-been necessary to beat,
<i>mār</i> āng-nī my	<i>bān-hatak-o</i> āgūi-fūr-khō-bū sisters also		<i>māriba-puā</i> bū-nāng-au-man should have been necessary to beat	<i>Āru</i> Ārū Also	<i>rān</i> nāng-lai-nai the-quarrelling	
<i>bhāngi-diba-puā</i> sefai-nāng-au-man would have-been right to break up		<i>B</i> Er-ūi Thus	<i>buli-kawāte</i> khihā-nai-au on saying	<i>māl</i> āng-khō to me	<i>bukatē</i> zerbā-i-au on breast	<i>Bāngālī-</i> Bāngālī- Bengali
<i>ghuḥā</i> ghusā buffet	<i>māri</i> sau-nai-sè beat	<i>He</i> Bē That	<i>ghuḥā-khāy</i> sau-zā-nā-nūi beating 'at	<i>may</i> āng I	<i>gyir-muā</i> zingri-mutdā upset	<i>khālō</i> mau-nai-sè became
<i>mār</i> āng nī my	<i>bapāy</i> māt my father s	<i>hūniḥ</i> khnā-nai-sè heard	<i>Bapāie</i> Afā-i-ā My father s	<i>kāise</i> , khihā-dang, said,	<i>' Mār</i> ' Āng-nī ' My	<i>gārbha-bāti</i> modom au-thā nai pregnant
<i>sawālik</i> hingzau-sā-khō daughter	<i>ne</i> dā (do) not	<i>māribi</i> bū beat	<i>Kawātē</i> Khihā-nai au-nū (Just) on-saying	<i>Masai</i> Mosai Mosai	<i>āhile</i> fai-nai-sè came.	<i>Mār</i> Āng-nī My
<i>e-mār</i> phong-sò one blow	<i>mārise</i> bū dang beat	<i>Bapāye</i> Ā-fā My father	<i>bāgarī</i> gaglai-nai-sè fell down	<i>pārise</i> Bī-nī Of that	<i>pīsat</i> un-au after	<i>Madhue</i> Modhu-ā Madhu
<i>e-mār</i> phong-sè one blow	<i>mārise</i> bū dang beat	<i>Tār</i> Bī-nī Of that	<i>pīsat</i> un-au after	<i>Kāmesar</i> Kāmesor Kāmesar	<i>bār bāh</i> uā-g'det bamboo-big	<i>e-dāl</i> gong-sè one
						<i>lāi-āhise</i> lābō dang brought

<i>Mār-mānat</i>	<i>handeha-hal</i>	<i>Mār</i>	<i>bapāy</i>	<i>burā</i>	<i>mānu</i>	<i>E-du-mārāte</i>	<i>bapāy</i>
Āng	gī-nai-sè	Āng-nī	āfā	<i>biar</i>	mānsū-ı	Be-phong-nè	bū-nai-au-nū āfā
I	was afraid	My	my father	old	man	Thus-twice	on beating my father
<i>kāpı</i>	<i>ōse</i>	<i>Tenekwāte</i>	<i>Kāmesare</i>	<i>e-mār</i>	<i>mārıse</i>	<i>Tenekwāte</i>	<i>Madhu-o</i>
mau-bai	thā dang	Bē-baidi-nū	Kāmesor-ā	fong sè	bū-dang.	Bē-baidi-nū	Modhu-bū
trembling	was.	This way	Kāmesvar	one-(blow)	beat.	This way	Madhu too
<i>e-dāl</i>	<i>bāh</i>	<i>lās</i>	<i>marıba-lās</i>	<i>āhıse.</i>	<i>Pıānar</i>	<i>bhay-dekhı</i>	<i>zı-that</i>
gong-sè	uā	lā-nā-nūı	bū-nū	fai-dang.	Thoi-nū	gī nā-nūı	zer au
one	bamboo	bringing	to-beat	came.	To-die	fearing	where
<i>hangrām haise,</i>	<i>hı-that</i>	<i>bāh</i>	<i>e-dāl</i>	<i>pālō</i>	<i>Mār</i>	<i>bapāık</i>	<i>māre</i>
nāng-lai-dang-man,	bē-au-nū	uā	gong-sè	man-nai	Āng-nī	āfā-khō	bū-gan
the fighting was,	even there	bamboo	one	found	My	father	will beat
<i>bulı,</i>	<i>may-o</i>	<i>e-bār</i>	<i>Madhuk</i>	<i>mārılō</i>	<i>Murat</i>	<i>pārıse,</i>	<i>na</i>
han-nā-nūı,	āng-bū	gong sè	Modhu-khō	bū-nai-sè	Khoro-au sū	gaglai-khū,	nā
saying,	I also	one-blow	to Madhu	beat.	On head	(it) fell,	or
<i>kōt</i>	<i>pārıse</i>	<i>mār</i>	<i>gāl-yād</i>	<i>naı.</i>	<i>Tetıā</i>	<i>Madhu</i>	<i>mātıt</i>
mau gaglai-khū	āng	khıthā-nū	hā-ı-ā	Obā-nū	Modhu-ā	hā-ı-au	gaglai nai-sè
where	(it) fell	I	to-say	cannot	Then	Madhu	on the ground fell
<i>Mār</i>	<i>bapāık</i>	<i>may</i>	<i>tulı-lasō</i>	<i>Hāl !</i>			
Ang-nī	āfā-khō	āng	dikhāng-nai-sè	Zap-bai !			
My	father to	I	raised up.	That's all !			

FREE TRANSLATION OF THE FOREGOING.

What do you wish to say ?

On Tuesday I went to school. At two o'clock the master gave me leave to come home. After coming home, and having my meal, I went to Nandi's to read. I went at three o'clock. There I read for an hour-and-a-half. At half past four, while I was reading, I heard my sister Paramesvari's voice. (She said), 'Mahārāmr dohası' You must not seize my pregnant sister by the hair.' On hearing this, I came out. I saw that Kuntı had Gilāsı by the hair, and Paramesvari had İlāsı by hers. Mosai taking a ruler in his hand, pulled Gilāsı away, and seized and assaulted Kuntı. With his left hand he held Kuntı's hand, and with his right hand he applied the ruler (to her). Kuntı suddenly fell down. Then Madhu came and seizing Kuntı's hair gave her a slap. I went up and said, 'Old man, this is grossly unjust. These two girls are your daughters-in-law. You do not beat them, why beat my sisters. Of course you can beat both your son's wives and my sisters too if you like. But it would be better to put a stop to the fight.' When I said this he hit me with the fist on the chest. When he hit me, I was all of a tremble. Just then I heard my father's voice, saying, 'Do not beat my pregnant daughter !' On his saying this, Mosai struck my father and knocked him down. After that Madhu struck him a blow. And then Kāmesvar came up with a big bamboo. I began to be afraid. My father is an old man, and was trembling from the two blows he had received. Then Kāmesvar struck him, and Madhu went and got a bamboo. Seeing that it was a matter of life and death, I picked up a bamboo at the place where the fight was going on, and thinking he was going to beat my father, I struck Madhu once. Whether it hit him on the head or elsewhere, I cannot say, but he fell down and I picked up my father.

The next specimen provided by Mr Anderson is *Æsop's fable of the False Friend*. It bears manifest traces of having been translated from Assamese, but is more agglutinative than the preceding.

The acute accent marks the emphatic syllable in each word.

[No 3]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

BÂRÂ, BODO, OR PLAINS KACHÂRĪ

(THE FABLE OF THE FALSE FRIEND)

(J. D. Anderson, Esq, 1900.)

NOTE.—In the Bârâ line, words borrowed from Assamese are in *Italics*.

Sā'-nūi	f'sikhī	dang'-man-nū'.	Bī'-sūr	sā'-nè	zang	khoraṅg	
<i>Men-two</i>	<i>friends</i>	<i>were-very</i>	<i>They</i>	<i>men-two</i>	<i>between</i>	<i>word</i>	
khā'-lai-naise'	zi	'zang'-fūr	zé'-bū	dukh'-u-au	gār'-lai-nū'	nāng'-ā'	
<i>bound-mutually</i>	<i>that</i>	<i>'we</i>	<i>whatever</i>	<i>trouble-in</i>	<i>loose-mutually</i>	<i>must-not'</i>	
Phār'e	sān'-sè	bī'-sūr	mau'-bā	thāng'-nāi-au	hā'-grā'	g'zer'-g'zer	
<i>Then</i>	<i>day-one</i>	<i>they</i>	<i>somewhere</i>	<i>going-on</i>	<i>forest</i>	<i>within-within</i>	
thāng'-dang-man	Be'-au-nū	lā'mā	g'z'er-au	māf'ur	mā'-sè	lū'gū	man'-naise
<i>were-going</i>	<i>Then</i>	<i>road</i>	<i>midst-in</i>	<i>bear</i>	<i>one</i>	<i>meeting</i>	<i>got</i>
Phā	bī'-sūr	sā'-nūi nī	g'z'er-au	sā'-sè	bong'-fāng	gākhū'-nū	hā'-gō'-man,
<i>Then</i>	<i>they</i>	<i>men-two-of</i>	<i>midst-in</i>	<i>one</i>	<i>tree</i>	<i>to-climb</i>	<i>could,</i>
sā'-sè	hā'-i-ā-man	Ze-blā	māf'ur-ā	hū'-sū-bū-dang,	sā'-sè	khāt-nā-nūi	
<i>one</i>	<i>could-not</i>	<i>As</i>	<i>bear</i>	<i>is-chasing,</i>	<i>one</i>	<i>running</i>	
bong'-fāng-au	gākhū'-hūi'-naise,	sā'-sè	mung'-bō	uf'ai	man'-e	zāa'-nānūi	
<i>tree-in</i>	<i>went-and-climbed,</i>	<i>one</i>	<i>any</i>	<i>resource</i>	<i>gets-not</i>	<i>becoming</i>	
hā'-i-au	khuglūp'-nānūi	hāng	lā'-i-ā-bā	thā'-naise	Unau'	māf'ur-ā	
<i>earth-on</i>	<i>crouching</i>	<i>breath</i>	<i>taking-not</i>	<i>stayed</i>	<i>Then</i>	<i>bear</i>	
fai'-na-nūi	bī'-khō	manām-su'-nā-nūi,	hāng	gū'-i-e	nu'-nā-nūi	gār'-lāng'-naise'	
<i>coming</i>	<i>him-to</i>	<i>smelling-well,</i>	<i>breath</i>	<i>is-not</i>	<i>seeing</i>	<i>left-completely</i>	
Phā	bong-fang-nī	mān'sūi-ā	sang'-naise,	'He'-lūi	sikhī!	Nang'-khō	māf'ur-ā
<i>Then</i>	<i>tree-of</i>	<i>man</i>	<i>asked,</i>	<i>'Hey</i>	<i>friend!</i>	<i>Thee-to</i>	<i>bear</i>
manām-su'-nānūi	mā	khithā'-nai?'	Be'-au nū	bī	būng'-naise,	'Bē baidi	
<i>smelling-well</i>	<i>what</i>	<i>said?'</i>	<i>Then</i>	<i>he</i>	<i>said,</i>	<i>'That-kind</i>	
mīn sūi zang	nong	khur'mā	dā	khām,'	er-ūi	han'-nānūi	būng'-naise
<i>man-with</i>	<i>thou</i>	<i>friends</i>	<i>not</i>	<i>make,'</i>	<i>thus</i>	<i>speaking</i>	<i>said</i>

¹ lai, lai, reciprocal

² Cf. *hā zō*, high earth = mountain.

³ *hūi* = distance, went-and climbed.

⁴ *lāng* = completion.

FREE TRANSLATION

Two men were great friends. They vowed to one another not to desert each other in any trouble. One day, as they were going somewhere, they came into a forest. On the road a bear met them. Of the two, one could climb trees, the other could not. When the bear chased them, the first climbed high into a tree, the other, being helpless, crouched on the ground and held his breath. The bear came and smelt him hard, and finding him without breath left him. The man on the tree asked, 'My friend, when the bear smelt you so hard, what did he say?' The other replied, "'Don't make friends with such as he'" was what he said.'

The next specimen provided by Mr Anderson is a folk-tale in genuine agglutinative Bārā. With the aid of the list of agglutinative particles on pp 10 and ff, no difficulty will be found in following the interlinear translation

[No 4.]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

BÂRÂ, BODO, OR PLAINS KACHÂRÎ

(A FOLK-TALE)

(J. D. Anderson, Esq., 1900.)

NOTE.—In the Bârâ line, words borrowed from Assamese are in *Italics*

<i>Brâi</i>	<i>buru</i>	<i>sâ-nûi</i>	<i>dang-man</i>	<i>Bî-sûr-hâ</i>	<i>zâ-nû</i>	<i>lung-nû</i>	
<i>Old-man</i>	<i>old-woman</i>	<i>persons-two</i>	<i>were</i>	<i>Them-to</i>	<i>to-eat</i>	<i>to-drink</i>	
<i>gûi-â-man</i>	<i>Bî-nî-khai</i>	<i>sen-khokhâ</i>	<i>sâ-nâ-nûi,</i>	<i>zi</i>	<i>nâ man-û,</i>	<i>bî-zang-nû</i>	
<i>was-not</i>	<i>That-of-because</i>	<i>trap</i>	<i>setting,</i>	<i>what</i>	<i>fish</i>	<i>get, that with-even</i>	
<i>mai</i>	<i>slai</i>	<i>nâ-nûi</i>	<i>mikhâm</i>	<i>zâ-i-û</i>	<i>Bê-baidi-nû</i>	<i>khâm-ûi khâm-ûi¹</i>	<i>sân se</i>
<i>paddy exchanging</i>	<i>rice</i>	<i>eat</i>	<i>This-way even</i>	<i>doing</i>	<i>doing</i>	<i>day-one</i>	
<i>sen au</i>	<i>nâ</i>	<i>mâ-se-bû</i>	<i>nâng-â-lâbâ,</i>	<i>embû-bonglâ</i>	<i>gazâ</i>	<i>sen-au</i>	
<i>trap-in</i>	<i>fish</i>	<i>animal-one-even</i>	<i>caught-not-on-being,</i>	<i>toad</i>	<i>only</i>	<i>trap-in</i>	
<i>thîp</i>	<i>nâng-nâ-nûi</i>	<i>thâ-dang</i>	<i>Obâ-sû</i>	<i>brâi-â</i>	<i>dau-lâ</i>	<i>g^asîp-bâ</i>	<i>sâ-au-nû</i>
<i>full</i>	<i>caught being</i>	<i>staying-were</i>	<i>Then-even</i>	<i>old-man</i>	<i>cock</i>	<i>crowing</i>	<i>before</i>
<i>thâng-nâ nûi</i>	<i>sen</i>	<i>nai-hûi-naise,</i>	<i>ârû</i>	<i>sen-khō</i>	<i>dikhâng-nânûi</i>	<i>ilit</i>	
<i>going</i>	<i>trap</i>	<i>went-and-examined,</i>	<i>and</i>	<i>trap-to</i>	<i>lifting-up</i>	<i>heavy</i>	
<i>man-nai-khai</i>	<i>rong</i>	<i>zâ-nânûi</i>	<i>mâmâr</i>	<i>bîbân</i>	<i>khâ-nâ-nûi,</i>	<i>nâ-hâ lăg</i>	
<i>finding because-of</i>	<i>happy</i>	<i>becoming</i>	<i>quickly</i>	<i>load</i>	<i>binding,</i>	<i>house-as-far-as</i>	
<i>bât-zret-bât-thet</i>	<i>bân-bû-naise</i>	<i>Ârû</i>	<i>buru-khō</i>	<i>fuzâ-nâ-nûi</i>	<i>bûng-naise,</i>		
<i>waddling</i>	<i>bore in</i>	<i>And</i>	<i>old-woman-to</i>	<i>awaking</i>	<i>said,</i>		
<i>'Buru,</i>	<i>buru,</i>	<i>mâ!</i>	<i>dâ-bû</i>	<i>uthi-â,</i>	<i>lûi?</i>	<i>Sân zâ-bai,'</i>	
<i>'Old-woman,</i>	<i>old-woman,</i>	<i>what!</i>	<i>now-even</i>	<i>got-up-not,</i>	<i>'hey?</i>	<i>Day-break-is,'</i>	
<i>han-nâ-nûi,</i>	<i>fuzâ-bâ</i>	<i>buru-â</i>	<i>mâmâr</i>	<i>sikhâng-nâ-nûi</i>	<i>ât</i>	<i>sû-nâ-nûi</i>	
<i>saying,</i>	<i>waking-on</i>	<i>old-woman</i>	<i>quickly</i>	<i>emerging</i>	<i>fire</i>	<i>blowing-up</i>	
<i>sâ-ne zang</i>	<i>ât</i>	<i>sai-lai-naise</i>	<i>Ârû</i>	<i>brâi-â</i>	<i>bûng-naise,</i>	<i>'zang-fûi-hâ</i>	
<i>persons-two-together</i>	<i>fire</i>	<i>sat over-together</i>	<i>And</i>	<i>old-man</i>	<i>said,</i>	<i>'us-to</i>	
<i>dinî</i>	<i>khofâl</i>	<i>g^ahâm!</i>	<i>sen-au</i>	<i>nâ</i>	<i>thîp bûng-nâ-nûi</i>	<i>thâ-dang'</i>	<i>Obâ-sû</i>
<i>to-day</i>	<i>luck</i>	<i>good'</i>	<i>trap-in</i>	<i>fish</i>	<i>filled-full-being</i>	<i>remain'</i>	<i>Then</i>
<i>buru â</i>	<i>bûng-naise,</i>	<i>'Hûrû!</i>	<i>hûrû!</i>	<i>nai-nî!</i>	<i>Lâbo-nai!</i>	<i>han-bâ,</i>	<i>brâi-â</i>
<i>old woman</i>	<i>said,</i>	<i>'Hi!</i>	<i>Hi!</i>	<i>see-let's!</i>	<i>Bring-look!</i>	<i>saying,</i>	<i>old-man</i>
<i>mâmâr</i>	<i>khithi-sai-naise</i>	<i>Ârû</i>	<i>brâi</i>	<i>buru-â</i>	<i>sâ-nûi-zang</i>	<i>âr-au</i>	
<i>quickly</i>	<i>came-and-showed</i>	<i>And</i>	<i>old-man</i>	<i>old-woman</i>	<i>they-two-together</i>	<i>fire-in</i>	

¹ Adverbial form of verb.

g'hām-ūi nai nā-nūi nu-naise gāse-nū embu-Bonglā gazā Obā-sū burui-ā
well observing saw all toads only Then old-woman-the
 brai-khō būng naise, 'Dinī nang-hā khofāl ā g'hām zā-dang
the-old-man-to said, 'To-day your luck good has-become
 G'hām-ūi-nū khām man-zā-si-gan,' han-nā-nūi būng-bā brai-ā sen-khō
Well-indeed rice get-eat-enjoy-will,' speaking on-saying old-man trap
 dakha nai-se, āi ũ burui-khō bū-thāt-nū thim-bā, burui-ā gon gong-se
shook-out, and old-woman-to kill-by-beating-to sending-on, old-woman stick one
 lā-nā-nūi thā thā bū-thāt-hū-lāng-naise Em-fāre bū-thāt zap-bā
taking thump thump beat-kill-give end-did Then beat-kill-end-on
 mā se ātheng bai-nā nūi thoi-frām-nā-nūi burui-nī khāmflai sing-au
animal-one leg dragging dead-nearly-being old woman's stool under
 thā-dang-man. Un-au gā se-nū embu-fūr-khō sai-khāng-nānūi, brai burui-ā
staying-was After all-even frogs to skinning, old man old-woman
 bī-nī-frai ūthi-bā āi ũ khāmflai di-khāng bā, hē thoi-frām-nai
there-from getting-up-on and stool lifting on, that dead-nearly-being
 embu-khō nai-nā-nūi, brai-ā, 'burui! mā-se embu thā-bai, bū-thāt!
frog-to examining, old-man, 'old-woman! one frog remained-has, beat-kill!
 bū-thāt!' han-bā, embu-ā rai-dau nai-se, 'Āfā lūi, āng-khō dā
beat-kill!' saying-on, frog-the spoke shrilly, 'My-father O, me-to not
 bū-thāt! āng nang-nū hālī oi-nā-nūi, khōdāl zau-nā-nūi, mai gai-nā-nūi
beat-kill! I you-to plough driving, hoe digging, rice planting
 hū-gan.' Obā-sū brai-ā būng-nai-se, 'Mābā-thū embu-bonglā-i ā hābā
give-will' Then old-man said, 'Anyone-then toad work
 mau-nā-nūi hū-nai nū-dang lūi? Nang hābā mau-nā-nūi hū-nai-i-ā g'kba!
doing giving saw O? You work doing giving bitter!
 Bū-thāt-zā-nū gī-nā-nūi nang bē-khō-nū khuthā-dang,' būng-bā,
Beat-kill-become-to fearing you that-to-even saying-are,' saying-on,
 embu-bonglā-i-ā g'hām-ūi khulum-bai-nai-khai, āi ũ sūmai lā-nai-khai,
toad well worship-continu-ing-because, and oath tak-ing-because,
 brai-ā burui-ā ān-nā-nūi bū-thār ā-lābā nā-i-au din-nai-se Obā-sū
old-man old-woman pity-ing beat-kill-not-on-being house-in placed Then
 āzi-bū thā i-ū khālī bū thā-i-ū dūi-lāng būthūr sā-bā,
to-day-also staying to-morrow-also staying water-completed season setting-on
 embu-bonglā-i-ā nāngal lā-nā-nūi dubli-au hālī oi-nū thāng-nai-se,
toad plough bring-ing field-in plough drive-to went,
 āi ũ bī nāngal mothi-au gakhū-nā-nūi hālī oi-bai-thā bā bī-nī
and he plough handle-on climbing plough drive-continue-staying-on him-of
 dubli thing sūr-bā rāzā sā-se hāthi gā-nā-nūi fai-nai nū-bā
field direction some king man-one elephant driving coming seeing-on
 embu bonglā-i-ā rai-hot-nai se, 'He-lūi, He-lūi, nang mau-nī nānsū lūi?
toad-the saying-shouted, 'O, O, you where-of man O?

Äng-ni äli-für-khō gāfle-gāsī khām-dang! Han-bā rāzā i-ā, 'Äng-khō
He-of balk-s-to disturbed making are I' Saying-on ling, 'me-to
 bē-baidi rai-nai-ā sūr? han-nā-nūi, mānsūi-khō hot-bā, sāfrā sing-au
that-icay speaking who? saying, man-to sending-on, clod under
 hākhmā-nā-nūi thā i-ū Bī-nī-khai mānsūi-ā nū-nū hā-e-khai rāzā-i-ā
hiding stops That-of-because man see-to able not-because ling
 m'sō-khō-nū lā-nū thim-nā-nūi nā-hā-lāgī lāng-naise Obā-sū bī-bū
cattle-to-even take-to send-ing house-up-to bring-did Then-even he-too
 khi-thū khi-thū thāng-nā-nūi go grā-nī nā sā-i-au thuru sing-au
behind behind com-ing cow-herd-of house up-on thatch under
 hāp-sū-nā-nūi thā-nā-nūi rāzā-khō baidi baidi
creep thrust-ing stop-ping ling-to kind kind (in various manners)
 rai-bai-thā-sū-naise Bāzā-i-ā bī-khō khnā-nā-nūi, nai-bā-bū
say-continue-stay-very-icay King him-to hear-ing, examining on-even
 nū-e-khai brāp-nā-nūi gogrā-khō-nū s'fai-nū thim-naise
see-not-because angry-being cow-herd-(house)-to-even pull-down-to order ed
 Ähintu bi bī-nī-frai thāng-khmā-nā-nūi saurā nā sā-i-au thā-nā-nūi
But he there-of-from go-secretly-ing guest house up-on stay-ing
 ārū rai-naise. Bē-baidi-nū gā-se nū nā s'fai-nū gnāng-zā-nai-khai,
more speaking-icay That-icay-even all houses destroy-to necessity-becom-ing-because
 rāzā-i-ā un-au gī-nā-nūi bī-khō g'hām-ūi sang-nai-se, 'He-lūi āfā,
ling after fear-ing him-to thorough-ly ask-ed, 'O my-father,
 nang-lai modai nā mānsūi? Äng nang-khō mung-bō khām-li-ā, han-bā,
you-now god or man? I you-to anything did-not,' saying-on,
 bi būng-naise, 'Äng modai nung-ā, mānsūi-sū' Ärū nang āng-nī m'sā
he said, 'I god am-not, man-very-indeed And you me-of cattie
 lābō-nai-khai āng nang-khō rai-dang Ärū nang dā nang-nī
tak-ing because I you-to speak-ing(am) And you now you-of
 fsā-zū-khō āng-zang hābā khām-nā-nūi hū-gan han-nā-nūi sūmai
daughter-to me-with marriage making will-give saying oath
 lā-i-ā-gō mānī, āng nang-khō be-baidi-nū nū-e-zā-nā-nūi rai-bai-
take not till, I you-to that-icay-even seen-not-becom-ing speak continue-
 thā-gan, han-bā, rāzā-i-ā sūmai lā-gnāng-naise Obā-nī-ā bī nā-nī-frai
stay-will,' saying-on, ling oath take-must-became Then he house-from
 onkhāt-naise Onkhāt-bā rāzā-i-ā sūmai lā-nai-khai, ārū mā-bā
emerge-d Emerging-on ling oath tak ing-because, and some-sort
 modai-für zā-nū hā-gō nung-na-nūi, hābā khām-nā-nūi hū-naise, ārū
gods become-to may think-ing, marriage mak-ing give-did, and
 dolā, hathī, gorai gākhu-hū-lai nā-nūi¹ nā-hā-lāgī hot-bā, brai
palanquin, elephant, horse mounting-severally house-up-to sending-on, old-man

¹ gākhu + hū + lai } cause each to climb
 climb + give + eventually

burui-nī nā khāthī man-fai-bā, brai burui-ā gī-nā-nūi
old-woman's house near getting-coming-on, old man old-woman fear-ing
nā-nī-frai khāt-līng-dung-man Bī khō embu-bonglā f'sā-tlā-i-ā' nu-nā-nūi,
house from flee-continue-were Him-to toad son-the seeing,
'Gī-nū gnāng ā,' han-nā-nūi, mānsūi hot-nā-nūi lābō-fāfin-nai-se Obā-sū
'Fear-to must-not,' say-ing, man send-ing take-back-did Then-even
brai burui f'sā-tlā ārū bīhām-zū boi-bū zā-zā-nā-nūi
old-man old-woman son and daughter in-law they-too-(all) sit-becom-ing
long zā-lai-nā-nūi mānsūi-fūr-khō khām dūi zā-hū-nai lung-hū-nai
pleased become-mutually-ing men-to rice water eat-giv-ing drink-giv-ing
se, Bē-baidi nū thā-ū-i dang, sām-se bīhām-zū-ā embu-bonglā-khō
were That way-even stay-ing were, day-one daughter in-law toad-to
nai-nū bī-nā-nūi' embu-bonglā-khō dugui-nū thīn-nai-se Embu-bonglā-i-ā
sce-to hating toad-to bathe ordered Toad-the
būng-nai-se, 'āng udui-nī-frai dūi-au-nū thā-i-ū Dā dugui-bā āng-bā
said, 'I childhood-from water-in-even stay Now bathing-on me-to
mā zā-nū?' Obā-sū hīng-zau-ā būng-nai-se, 'Nang dūi gusu-au
what happen-to?' Then-even wife said, 'You water cold in
thā-nai-khō āng mīthī-dang Khintu nang-nī bīkhong-nī gādī-mālā
staying-to I knowing-am But you-of back-of protruberances
nū-nā-nūi-sū āng nang-khō thukui-nū namai-dang,' han-bā, embu-bonglā-i-ā
seeing-even I you-to bathe-to wishing-am,' saying-on, toad-the
mānthī zā-naise Zā-bā dūi glop-glop fudung-nā-nūi hoā-khō
consenting became Becoming-on water bubbling heat-ing husband-to
hīng-hot-nai-se, 'Māmār fai dū! Āng thukui-nū nāng-gō' Bī māmār
cry-loud-did, 'Quickly come you! I bathe-to must' He quickly
fai-nā-nūi sang-bā, 'nang āglā dūi-au bāt-sūm-grū. Āng un-au bī-khong
com-ing asking-on, 'you first water-in jump-in I after back
hū-nā-nūi hū-gan,' han-bā, bī bī-ru bāt-sūm-nā-nūi khāng-grāng-nā-nūi
scrubbing give-will,' saying-on, he sit-in jumping rolling-over-and-over
thoi-nā-nūi thā-nai-se Zap-bai.
dy-ing remained Ended

FREE TRANSLATION OF THE FOREGOING

There was once an old man and an old woman, who had nothing to eat or drink
 So they set a fish-trap, and any fish they caught they exchanged for paddy and
 so got rice to eat One night, instead of fish, the trap became full of toads, and
 the old man rose before cock-crow and, lifting it up, found it very heavy Greatly
 pleased, he hoisted it on to his back and waddled home Then he woke up his old

¹ t euphonic for s

woman and said to her, 'old woman, old woman, not up yet? The day has dawned. So the old woman came out and blew up the fire in the yard, and the two squatted over it together. The old man said, 'we are lucky to-day. The trap is brimful of fish,' and the old woman replied, 'bring it here, bring it here, and let us look at it.' When they looked at it by the light of the fire, they found it full of nothing but toads. Then said the old woman, 'we *are* lucky to-day. We *shall* get plenty of rice to eat to-day.' On this the old man shook out the toads and the old woman began killing them with a stick. But one half-dead toad crept with a broken leg beneath the old woman's stool, and when she had finished skinning the rest of the toads she lifted the stool and saw the survivor. But the toad cried shrilly, 'O Father, do not kill me. I will plough for you, and hoe for you, and plant paddy for you.' But the old man replied, 'who ever saw a toad doing any work? Your offer of work is likely to be a bitter business. You only make it because you fear to die.' But the toad begged so hard that the pair took pity on him and kept him in their home. Time passed and the season of the rains came on. The toad went out into the field to plough, and sitting on the plough-handle urged the cattle with his voice. Now, a certain Rajah, riding on an elephant, came that way, and the toad shouted at him, 'Hi! who are you that come upsetting the balks of my paddy field?' But the Rajah flew into a rage and sent a man to fetch him. However, he hid under a clod, and the Rajah finding no one ordered the plough oxen to be driven to his palace. The toad following behind, climbed into the thatch of the cowshed, and, there hidden, in a loud voice cursed the king by all his gods. The king heard him, but was unable to find him, so in a rage he ordered the cowhouse to be pulled down. But the toad went and hid himself in the thatch of the guesthouse, so that it became necessary to pull that down, too, and so on with other houses. Finally the king addressed his unseen enemy, and asked him whether he was a god or a man. Said the toad, 'no god am I, but merely a man, and I curse you because you carried off my cattle. But if you will take an oath to give me your daughter in marriage I will trouble you no more.' To this the king consented, and the toad jumped down, and, for his oath's sake, and lest the toad should be in some sort a god, the Rajah married his daughter to him, and sent the young pair home to the old man and the old woman, with a retinue and a palanquin and elephants and horses. When the old man and the old woman saw the *cortège* coming, they ran away in fright, but their son, the toad, pursued them and brought them back, and they all lived together.

One day the princess looking at her husband found him very ugly, and asked him to bathe himself, to which he replied that he had lived in water all his life, from childhood up. Then said the princess, 'I know very well that you live in *cold* water, but what I want to give you is a *hot* bath to take the warts off your back.' So she made some water boiling hot and bade her husband jump in. So he perished miserably, and that's all.

The first set of specimens provided by Mr Anderson consists of a collection of Folk songs and Nursery Rhymes in genuine agglutinative Bārā

[No 5]

BĀRĀ FOLK-SONGS AND NURSERY RHYMES,

TO A SPOILED CHILD

Dēra lu, dēra lu, afā Fānzālū
Hut build, hut build, my father Fan-ālu
Dru nāng, fūdū nāng, afā zuzi-nāng
Trouble begin, worry begin, my-father help-must

TO A CONCEITED CHILD.

ĭng gūrung, gūrung Damā gūrung
I (am)-wise, (am)-wise. The-witch (is)-wise
Dru khī-thū, khī-thū āng-nī khī thū
Bird behind, behind of-me behind

OF WOMAN

Dru-thep,¹ dru-thep, dru golondi
Wagtail, wagtail, bird with-goitre
Habī rāngī, bukhā rāngī, f'sā bā-flundi.
Work cannot, anything cannot, child bearing (on back)

A NURSERY RHYME

Bong-fāng dō, bong-fāng do, bong-fāng nārengā
Tree whack, tree beat, tree (of) orange
Fit-siu-siu, firingā, bi-dūi
Chirrup, chirrup, bhimrāj (bird), (give) eggs (let bird-water)
zo-khai-bā
grandis-five (i.e., five fours = twenty)

WHAT WOMEN SING AT WEDDINGS

Zō sit, sit, Gogorleng, zō sit, sit
Beer pour, pour, Gogorleng, beer pour, pour
Dāng-nai, dāng-nai sit, dāng-nai, dāng-nai sit
From-high, from-high pour, from high, from high pour
 In other verses substitute other festive occupations as —
Goe khau, khau, slice betel-nut
Zō lū, lū, pass round the beer
Khurūi sū, sū, clean the plates

¹ *Motacilla alba*, *dau thep* = the pinched tail bird

Gogorleng is the traditional name for the *bārū* or *bohūā* who plays the buffoon at weddings.

A WOMAN TO HER LOVER

Sō, mālibai, sō bai,
Come, my-lover, come-then,
 Gangā ' zālā,
River fisherman,
 Thākā-nī kheru man ā-bā
Silver-of ear-rings get-not-if
 Āng-bū thāng-lī-ā
I-too come-not

AN EXCHANGE OF COMPLIMENTS

Girl sings —

Silākōn-ārūi gāthā-fūr
Chinākōnā-folk boy-s
 Moisū hū-nū fai!
Buffaloes drive-to come!

Boy answers —

Hū-nū rāngā, mū-nū rāngā,
Drive cannot, wife cannot,
 Āng-khō dā-ling, fai,
Me-to don't-shout, come,
 Engkhut khārūi khūrū-khūrū,
Rice(s) brass-pot bubble-bubble,
 Āng-nī fāt-se fūrū, fūrū
Me-of side-one trouble, trouble
 Khāra khuzul,
Head itch,
 Bidot zā-sulī
Flesh eat-er

WHAT WOMEN SING TO THE BRIDE WHEN SHE IS TAKEN AWAY

Dā gāp-se, ai, dā gāp se,
Don't weep, dear, don't weep,
 Khā-nū lai lāng-ā
Bind-for to (they) take-not
 Su-nū lai lāng-ā.
Wound-for to (they) take-not
 Bāngāl Sim-sā-nū¹ lāng-ā
Bengal Bhutiā-for take-not

¹ Sim-sā seems to be Chin f'ā, son of China.

Ēhō, hāi, hūi
 Oh, ho, ho

Lines 2, 3 and 4 may be varied *ad infinitum*

A MOTHER'S LAMENT OVER HER DEAD SON

Thokon strong strong
 (With) clubs in-crowds in-crowds
 Thāng-dang-man, āfā Sokhai, nang-lai
 Went-est (thou), son Sokhai, thou-oh

For line 1, substitute—

Emfū blī-blā
 Sword flashing,
 khaukhā dumā²dumī
 turban heaped-high

or Nang dang-bā, omā bidot zang zā-dang man, etc.
 You be-ing, pig flesh we eat-ing-were

AN INVITATION

Ūi, Silākōn ārūi, hing-zau-fūr,
 Oh, Chinākōnā-folk, women-folk,
 Nā gut-nū fai,
 Fish catch-to come,
 Nā gut-nū rāng-ā-bā,
 Fish catch-to able-not being,
 Lūgŭ-se dā-lā fai
 With don't-at-all come

In other verses substitute { megong khā-nū }
 { vegetables cut-to }, or other occupations which
 man and maid can do together

A LOVE-SONG

Āgŭi Boisāgi,
 Sister wanderer,
 Āng-khō dā bāsī,
 Me-to (do) not scorn,
 Sīkhīā sip-nū hā-i-ā-bā
 Girl sweep-to able not-being
 Āng-bŭ sip fā gan
 I-too sweep-with (her)-will

In the next verse, for the last two lines, put

Dūi lai-nū hā-i-ā-bā, āng-bŭ lai-fā-gan,
 Water draw-to able-not-being, I-too draw-with (her) will,

and so on with other feminine occupations,

If a woman sings, the first line will be

Ādā Būi-dāsi,

Brother Bi-desi,

and she will select men's work as *hāthi* hū-nū, to catch elephants, *hālī* oi-nū, to plough, *mai* gai-nū, to plant paddy.

MOTHER-IN-LAW TO DAUGHTER-IN-LAW.

Wā bi-zō-nī gāndeolā,

Bamboo top-of butterfly,

Bir-dau, bir-dau, bir-dang

Flutter, flutter, fly

Bauhāri gādaī zō zong-nai-ā,

Daughter-in-law younger('s) beer brew ing-(nom),

Kbūram-dūram zā-dang,

Helter skelter becom-es,

or

Bauhāri gādaī khām songnai ā

Daughter-in-law younger('s) rice cook-ing

Sigram zethram zā-dang

Hugger mugger becom-es

A WOMAN TO HER HUSBAND

Hī dai-dai-hū-bā-bū

Cloth weave-weave-giv-ing-even

Zam-nū rāng-e ā,

Put-on-to able (is) not,

Mā hoā zang gorop-khū

What husband I (ve) got then!

Zang nī khāfal-ā!

Me-of luck!

Sū-nī khāfal-ā

Evil of luck.

For the first two lines substitute—

Gāmsā dai dai-hū-bā-bū

Shoulder cloth

Gān-nū rāng-e-ā

Wear to

or

Tāli dai-dai-hū-bā-bū

Turban

khau-khī nū rāng-e ā

Bind-to

COURTSHIP

Man says—

Ŭī bāze, ŭī bāze
Oh sister-in-law, oh sister-in-law
 Em bō-nānū hū
Mat spreading give

Woman answers—

Nang-nī lungzau-sū nongā, hai,
Thee of wife-indeed am-not, ho,
 Em-sū bō-bai-nū
Mat-even spread-(continue)-for

Other occupations in other verses

A man speaking to a woman says, *lū*

A woman speaking says, *hai*

A man speaking to a woman familiarly says, *ū*

A LOVE SONG ?¹

Dūī lai-nai-ā sūrū man?
Water draw ing who was
 Āgūī Bonbāhī sikhlē man
Sister Ban-bāsī girl was

Other occupations to be substituted, male or female, according as the singer is woman or man

WOMEN'S WORK

Dudu-gur, dudu-gur, mā-lā-ūī?
Little drum, little-drum, what-is it-eh?
 F'sā bā-nai-nī fālā-ūī!
Child bear-(on-back) ing-of task-eh!

In other verses other work is substituted. The *dudugur* is the little drum with a bead tied to it, which is shaken from side to side so that the bead beats it *dudugur, dudugur*

TO A WOMAN

Boisāgī, āsāgī, rā, rā,
Wanderer, squanderer, stay, stay,
 Megong mī-khām song-blā, dūī-lau, dūī sau.
Vegetables rice cook-ing, higgledy, piggledy
 Hoā sā-se nu-bū-lā
Man one see-(even)-ing
 Gādā gā-sō²
Topsy turvy

It is not necessary to give specimens of the *BARĀ* spoken in Nowgong and other districts south and east of Darrang. It is exactly the same as that which has been illustrated in the preceding pages

¹ Goes to the tune of 'Savez vous planter les choux ?' and is a singing game of the same sort.

² Lit 'neck twisted

MES OR MECH

The people who speak this dialect call themselves Mes, which is usually written 'Mech,' according to the spelling adopted when writing the name in the Assamese alphabet

It is very doubtful whether Mech should be considered as a dialect of Plains Kachāri, or as identical with the standard of that form of speech. If we take the Plains Kachāri of Darrang as the standard, the differences between it and Mech are certainly very slight, and are principally matters of pronunciation, but there are also one or two points of difference in grammar, and hence I have followed the general custom, and treat Mech as a dialect very nearly related to the standard.

The Meches do not admit any relationship with the Bodos of Kamrup and Darrang, but it is doubtful if they are really a distinct tribe. Hodgson in his Essay on the Kóech, Bódó, and Dhumál tribes, has given a Bódó Grammar and Vocabulary, and distinctly states that Mēch and Bodo are the same. He says, 'For Mécch, read Bódo, *passim* Mécch is a name imposed by strangers. The people call themselves Bodo, which, of course, is the proper designation.' As a matter of fact, the term Mech is, at the present day, confined to the speakers of Plains Kachāri or Báíá who dwell west of the district of Kamrup. The head-quarters of the standard dialect are that district, Darrang, and Nowgong. In Goalpara, immediately to the west of Kamrup both terms are in use, for Plains Kachāri has been returned as the language of 8,300 people, and Mech as that of 68,900. Probably the smaller number represents the speakers who dwell near the Kamrup border, and whose language is not affected by what may be called the typical Mech peculiarities. The form of speech illustrated by Hodgson more nearly agrees with what I here give as Mech than with the standard dialect of Darrang, and I hence insert his name in the list of authorities on Mech, and not in that of authorities on standard Plains Kachāri.

Mech has been returned as spoken in the following districts —

In Assam	in Goalpara by	68,900
In Bengal	in Jalpaiguri by	21,311
"	in Cooch Behar by	3,700
		<hr/> 25,011
	TOTAL	<hr/> 93,911

In Goalpara the speakers are scattered all over the District. There are three settlements of them in Jalpaiguri, while in Cooch Behar they are confined to the eastern and northern tracts of the State, comprised within the Tufānganj Sub-Division. As in all Bodo languages, words are freely borrowed from the neighbouring Aryan forms of speech, Assamese and Bengali respectively. As might be expected, in the case of Mech this tendency is not so marked in Goalpara as in Jalpaiguri and Cooch Behar.

Taking the Goalpara form of speech as the typical one, the following are main points of difference between it and the standard dialect of Darrang —

Pronunciation.—It is difficult to say how much in the specimens is mere variety of spelling, and how much represents actual variety of pronunciation. In the Goalpara specimen the sound which in Darrang is written *a*, here regularly appears as *o*

Thus Darrang *dang*, is, becomes *dong* Darrang *ũ* also becomes *o*, as in *no*, the sign of the dative case Darrang *ũ* becomes *oi*, pronounced as in 'oil,' as in *ukhoi*, for *ukhũ*, to be hungry The very short vowels, which in the Darrang dialect are represented by small letters above the line, usually altogether disappear in Goalpara, to which fate they already show a tendency in the former district Thus Darrang *z'la* or *zlä*, male, becomes *glä* in Goalpara On the other hand Darrang *f'sa* or *fša*, a child, is *fisā* in that district. The Darrang *z* is uniformly represented by *j* in all the Mech specimens It is doubtful, however, whether this is not a mere matter of spelling It may be noted that Hodgson invariably uses *j* The word *mānsũā*, which means 'a man' in Darrang, becomes *mānsiā* in the Goalpara specimens

As regards declension of nouns, after allowing for the changes of spelling indicated above, the only difference between the Darrang and Goalpara specimens is that in the latter the termination of the locative is *āo* and not *āu* This again is almost nothing but a matter of spelling

As regards pronouns, that of the third person singular has a nominative *bī-ō* The reflexive pronoun is *gāo*, self.

As regards verbs, we may note the use of the termination *ni* which is confined to the first person of the present tense This also occurs in the standard dialect, but attention should be drawn to it here, as it indicates the commencement of a system of inflexion which is further developed in Jalpaiguri

The past tense is commonly formed by adding *āsoi* to the root Before this a euphonic *t* is inserted when the root ends in a vowel Examples are *lung-āsoi*, he said, *jā-t-āsoi*, he became, *luḅu-t-āsoi*, he desied

The following instances occur of the use of a negative past, *ho-ā-lho-soi*, did not give, *naiger-ā-lhō-soi*, did not wish, *gār-thār-ā-lhoi*, disobeyed not, *ho-ā-lhoi*, gave not

AUTHORITIES—

The authorities on Mech will be found detailed after those on Bārā, Bodo, or Hills Kachārī

The first specimen is a translation of the Parable of the Prodigal Son from Goalpara

[No 6]

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP.

BĀRĀ, BODO, OR PLAINS KACHĀRĪ

MES OR MĒCH DIALECT

(DISTRICT GOALPARA)

Sā-sè mānsiā sâ-noi fisâ-jlā dong mon Bi-sor-nī gejer-āo
Person-one man-(of) persons-two child-male were Them-of among
 godai-thār-ā gāo-nī hī-fā-khau bung-āsoi, 'ā-fā, besār-bosthu-nī zī
younger the his-own his-father-to said, 'my-father, property-of what
 sebāng-bāhāg āng mon-gon, bi-khau āng-no ho' Bi-ō-no bi-ō bi-sor-nī
share I will-get, that me-to give' There-on he them-of
 gejer-āo besār-bosthu-khau rān-nā-noi ho-āsoi Sān-noiso-nī un-āo godai-thār
among property having-divided gave Days-few-of after younger
 fisâ-jlā-ī-ā gāse-bo logōsē khlām-nā-noi gojān dēso-āu khāt-lāng-āsoi,
child-male-the all together having-made distant country to ran-away (i.e., departed)
 āro bi-āo biō maithār khlām-nē-o gāo-nī besār-bosthu-khau
and there he various doings-in his-own property
 gār-job-āsoi Bi-ō gāse-bo fō-job-lā, bi
gave-up-entirely (i.e. squandered) He the-whole having-scattered-entirely, that
 dēso-āu maino khāngāl jā-ī-āsoi, āro bi-ō dukhu mon-no hom-āsoi.
land-in severe famine became, and he trouble to-find caught (i.e. began)
 Oblā bi-ō thāng-nā-noi bi dēso-nī sâ-sè nogorbāsi-nī gāsebo-āsā
Then he having-gone that country-of person-one citizen-of refuge
 lā-ī-āsoi Bi mānsiā bi khau gāo-nī hu-āo omā gum-no thūnhot-āsoi
too! That man him his own field-to swine feeding-for sent
 Un-āo omā-ī-a jī bigur jā grā-mon, bi-jong biō udai sufong-no
Then swine-the what hush eaters-were, them-by he belly filling-for
 lubu-ī-āsoi, mānonā rāo-bo bi-no hō-ā-kho-soi. Un āo, mithī-nā-noi,
wished; but any-one him-to gave-not Then, having-understood,
 bi-ō bung-āsoi, 'āng-nī ā-fā-nī bēsē dormāhā mon-grā-frā golām-nī
he said, 'my my-father-of how many wages receivers servants of
 bārā jā-nai mon-oi thā-dong, āro āng ēbē-āo
superfluous food having-got remaining-are, and I here
 ukhoi-nā-noi thoi dong Āng khāt-lāng nā-noi gāo-nī
having-hungered dying-am I having-run-away (i.e., having gone away) my-own
 ā-fā-nī jung-āo thāng-gon, bi-thāng-khau bung gon, "ā-fā, āng
my-father-of vicinity-in will-go, him-to will-say, "my-father, I

sworgo-ni kheloî âro nong-thâng-ni sigâng-âo fâf khlâm-dông, âng
heaven-of against and thee-of front in sin doing-am (have-done); I
 âro nong-thâng-ni fisâ-hôâ hon-nâ-noi nâm lâ-no hânô-hâlê â,
any-more thy child-male having-been called named to-bear fit-not-am,
 âng-khau nong-thâng-ni sâ-sê dormâhâ jâ-grâ golâm-ni baidi rākhi'' Un-âo
me thy person-one wages eater servant-of like keep'' Then

bī-ô uthi-nâ-noi gâo nī bi-fâ-ni khăthi-âo thâng-âsoi Mānonâ bī-ô gojân-âo
he having-arisen his-own father-of vicinity in went But he distance-in
 thâ-blâ-no bī-ni bī-fâ-i-â bi-khau nu-no mon-âsoi, âro ânhar-nai
remaining-even his his-father-the him to-see got (was-able), and compassionate
 jâ-nâ-noi, khăt-nâ-noi, thâng-nâ-noi, bī-ni godo ham-nâ-noi, khudum-âsoi,
having-become, having-in, having-gone, his neck having-caught, kissed

Fisâ-jlâ-i-â bi-khau bung-bai, 'â-fâ, âng sworgo-ni khelai âro nong-thâng-ni
Child-male-the him-to said, 'my-father, I heaven-of against and thee-of
 sigâng-âo fâf khlâm-no ham-dông, âng âro nong-thâng-ni fisâ-hôâ
front-in sin to-do taking-am (began); I any-more thy child-male

hôn-nâ-noi nâm lâ-no hânô-hâlê-â' Mānonâ âfâ gâo-ni
having been-called name to-bear fit-am-not' But the-father his-own
 golâm-for khau bung-âsoi, 'thâb-no mojang-sin hī lâ-bo nâ-noi bi-khau
servants-to said, 'quickly most-beautiful robe having-brought him

gân-ho; bī-ni âkhai-âu nāsithâm, âro nāthing-âo jothâ gân-ho, âro
to-wear-cause, his hand on a-ring, and foot-on shoe to-wear-cause, and
 jong-for jâ-nâ-noi rong jâ-ni, mānonâ âng-ni êbê fisâ-hôâ-i-â
us having-eaten rejoicing let-be, because my this child-male-the

thai-nâ-nai thâng-dông-mon, thâng-khâng-bai, gomâ-nâ-noi thâng-dông-mon,
having-died going-was, alive-entirely-was, having-been-lost going-was,
 mon-fin-bai' Un-âo bi soro rong jâ-no hom-bai
got-again-was' Then they rejoicing to-be took (began)

Âro bī-ni gidir fisâ-hôâ-i-â hu-âo dông-mon Bī-ô foi-nâ-noi
And his big child-male-the field-in was He having-come
 nau-ni jing-âo jâ-blâ mo-sâ-nai âro dâm-nai khonâ-no mon-bai
house-of vicinity-in on-becoming dancing and music to-hear got

Oblâ bī-ô sâ-sê golâm-khau jing-âo long-nâ-noi song-âsoi, 'êbê for mǎ?'
Then he person-one servant vicinity-in having-called asked, 'these what?'

Bi bī-no khotâ-i-âsoi, 'nong-ni bi-fong-â foi-bai, âro nong-ni bī-fâ-i-â
He him-to said, 'thy brother-the came, and thy his-father-the
 gidir jâ-ho-no khlâm-no hom-dông, mānonâ bī-thângâ bī-khau mojang thânâ-i-âu no
great feeding to-do begins, because he him good condition-in

môn-fnâng-dông' Mānonâ bī borâb-bai, gejer-âu thâng-no naigir-â-khō-soi
has-got-back' But he was angry, within to-go wished-not

Un-âo bī-ni bī-fâ-i-â baijo-âo foi-nâ-noi bī-khau bujhi-ho-no
Then him-of his-father-the outside-to having come him to-remonstrate

hom-bai Mānonā bī-ō uthar khlām-nā noi gāo-nī hī-fā-khau bung-ā-oi, 'nā, ēqē
 began But he answer having made his-own his-father to said, 'lool, so many
 bosor hom-nā-nōi āng nong-thāng-khau khulum - bu-thā-dong,
 years having-taken (i.e., during) I thee-to service - am doing;
 nong-thāng-nī mungbo thon-nai māblā-blābo gār-thār ā-khoi, theobo nong-thāng
 thy any order ever-even disobeyed not, nevertheless thou
 māblā-blābo-so āng-no wī-ō bormā fī-ī hī-so ho ā-khoi, jorothā āng-nī
 ever-even me-to animal-one goat young one even quarrel-not, that my
 khurmā-for-khau lā-nā-nōi rong jā-nī Mānonā nong-thāng-nī the
 friends having-taken rejoicing I-may-be But thy this
 āsā-hōā, jī nothi-far-khau logoi nong thāng-nī beār-hothu jā-nā-nōi
 child-male, who harlots with thy property having-eaten
 gār-jōh-bai, hī-ō jebā foi-bai, oblā nong-thāng ā hī-no lāgī jā-ho-no
 gave-up-entirely (i.e., wasted), he when came, then thou him for feast
 khlām-no hom-bai' Mānonā bī-ō bī-khau bung-bai, 'fī-ī, nong jebā-bo
 to-make didst begin' But he him-to said, 'child, thou always even
 āng-nī kbāthi-āo dong, āro āng-nī jī jā-i-o boibothā nong-nī Mānonā
 me-of vicinity-in art, and mine what is all thing (is) But
 rong jā-nā-i-ā āro kājlobhuvā gāhīm jā-dong, jorūā nong-nī bī
 rejoicing becoming and being-merry good is, because thy this
 hī-fong-ā thoi-nā-nōi thāng-dong mon, thāng-khāng bai, gom-i-nā-nōi
 brother-the having died going-was, alive-entirely was, having-been-lost
 thāng-dong-mon, mon-fin-bai'
 going-was, got-again was'

Two specimens are given from Jalpaiguri. The first is a version of the Parable. The second is a folk song.

The language of the Bodos of Jalpaiguri closely resembles the Mech of Goalpara. The following are the main points of difference.

We at once notice that the vocabulary is much more full of Bengali words. Here and there whole sentences are Bengali from beginning to end. The last two lines of the second specimen are even Bengali in grammar. The influence of Bengali is specially manifest in the spelling. The typical Bengali *sh* is very common, and the tendency to aspirate tenuis is not observable. Thus, 'sin' is *pāp*, not *fāf*. There is great laxity in the use of the vowels. We may also note that the word for 'son' is not *fisā-jlā*, but *bishā*.

The declension of nouns is in the main quite the same as in Goalpara. The only exceptions worth noting are that in one instance *bifā-nā*, instead of *bifā-nī*, is used for 'of the father,' and 'a house' is *nō*, and 'in a house', *nāo foi nō-āo*. Here we see an attempt at inflexion.

As regards pronouns, the suffix *ō* is used not only with *bī*, but also with *āng* and *nung*. It is used with the nominative plural as well as with the nominative singular so that we have *jung-ō*, we, and *bī-sor-ō*, they. The plural of the first person is *jung*, not

jong, and similarly, 'thou' is *nung*, not *nong*. In the second specimen, *nung-nō* means 'thou' In the first specimen, *bī-chī-nī* is twice used to mean 'of them' Note *ēmbē*, this, which occurs also in Cooch Behar In Goalpara Meoh it is *ēbē*.

In the conjugation of the verb there is a tendency to inflexion in the present tense. The forms are as follows —

Sing	Plur
<i>Ang shu n</i> , I strike	<i>Jung shu-n</i> , we strike
<i>Nung shu</i> , thou strikest	<i>Nung-sorō shu</i> , you strike
<i>Bī shu-ā</i> , he strikes	<i>Bī-sorō shu-ā</i> , they strike

It may be noted that the root corresponds to the standard *saū*, to pound In Jalpaiguri it is sometimes spelt *shō*, and sometimes *shu* Both spellings will be found in the list of words and sentences

Other examples of this tense which occur in the specimens give yet other forms. Thus, *chā-jā-lai-n*, let us eat, *rong-jā-jā-lai-n*, let us rejoice, the first person present indicative being used for the imperative The termination *sor*, which in other places appears to correspond to the standard *sūt* or *sə*, seems to be also used as a termination of the present Thus, *thui-sor*, am dying, and *dong-sor*, they are

The future has several forms, none of them agreeing with the standard Those noted are, *āng-shu nai*, (I) shall strike, *thāng-nai*, will go, *āng-bung-nai-ān*, (I) will say Different is *mun-gau*, (I) will get

For the past tense, we have the termination *āsor*, as in Goalpara There is also another very common one, *ā-mon*, as in *shu-ā-mon*, struck, *hu-ā-mon*, gave, *thun-hon-ā-mon*, sent In two instances we find the termination *sor* or *mon* omitted, and only the *ā* remaining These are *jā-i-ā*, took place, and *khām-ā*, did Other forms are *khonā-non*, he heard, and *maubā-i*, (I) have worked What seems to be a past subjunctive is *rong jā-jālai-nā*, (I) might be mutually merry

For the conjunctive participle we have the usual termination *nā-nor*, and also *nān* as in *rān-nān* and many others

The following forms occur of the negative verb, *ung-ā*, were not, *gār ā-khor*, (I) did not disobey, *nung-ō ho ā goi*, thou didst not give, *thāng ā-gō-sor*, he did not go, and, in the second specimen, *hol-nā-kho-chor*, did not give In the first specimen *hu ā-mon* is used to mean both 'gave' and 'did not give.' In the latter instance, there is probably some mistake in writing the Meoh word

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRÎ

MES OR MECH DIALECT

(DISTRICT JALPAIGURI)

(Babu Ashutosh Mookerjee, 1899.)

SPECIMEN I.

Kôno êk mǎnshî-bâ shâ-nôl bishâ dong-mon Bi-chî-nî gejer-îo
Certain a man-of persons two sons were Them-of among
 mudui-â bî-nî bî-fâ-khau râr-âsoi, 'î-fâ jûnshîpîti-nî bhâgo jû
young-one-the his his-father-to said, 'my-father property-of share what
 âng mun-gau âng-no ho.' Ār bî-ô li-chî-nî gejer-âo gîo-nî shompottî
I will-get me-to give' And he them-of among his-own property
 rân-nân hu-â-mon Ār gobâo din-nî un-âo ung î bî mudui-shun
having-divided gave And many days-of after were-not that younger
 bishâ gâsen jûnshâ-khau futhum-nân êk gojîn dēsh-îo thāng-âsoi, ār
son all property having-collected a far country-in went, and
 baubai khārāp lôk-jong thāpā-nân gâsen shompottî binî hîbrî
there evil company-with mixing all property without purpose
 nosht-kbāsām-gār-âsoi Ār jokhon bî-ô gâsen shompottî noshto-khîsim-nân
squandered And when he all property had-squandered,
 bî dēsh-nî gejer-âo mojāngin āngkhâl jâ-i-â, ār bî-ô dukhu
that country-of midst-in great famine became, and he misery
 mun-no hom-âsoi Bî-nî un-âo bî-ô thāng-âsoi, ār bî dēsh-îo-nî
to-get began That-of after he went, and that country in-of
 êk nogor-âo-nî jong mûlâ-i-âsoi Bî nogor-nî mǎnshîâ hî-khîu
a city-in-of (person) with joined That city-of man him
 thun-hon-â-mon futhâr-âo iômâ-khau jâ-ho-no, ār bî-ô mǎnî-â-mon
sent field-into swine eating giving for, and he was-obliged
 udoi bung-ho-no iômâ-nî jâ-nai gundoi-jong, ār kôno mǎnshîâ bî-no
belly to-fill swine-of eaten husks with, and any man him-to
 mung bo hu-â-mon Ār jokhon bî bujhi-âsoi, tokhon bî bung-âsoi,
anything gave-not And when he understood, then he said,
 'âng-nî bîfâ-mâ bēsē tolob jâ-i-âo chākri gobāngoi jâ-i-onô, ār
'my father-of how-many cages eating servants much eating-for, and
 hu-no dong-mon, ār âng-ô ukhuu thui-soi. Āng jî-khât-nân
giving-for was, and I hungry am-dying I having-arisen

ā-fā-nī-āo thāng-nai ār bī-khau bung-nai-ān, "ā-fā, āng
my-father-of-towards will-go and him-to will-say, "my-father, I
 nung-nī-āo āi Bhagabān-nī-āo pāp khlām-ā, āi āng-ō nang-nī
thee-of-on and God-of-on sin did, and I thy
 bishā hun-nā-noi bung-de thāw-ā Āng-khau nung-nī ēk shā sē
son having-called to-say fit-am-not Me thy one person-one
 tolob jā-grā chākor khlām "' Bī-nī un-āo bī-ō ji-khān-āsoi, ār
wages eater servant make "' That-of after he arose, and
 bī-fā-nī-āu thāng-āsoi Jokhon bī-ō gobāng gojān-noi dong-mon,
his-father of-towards went When he very far was,
 bī-nī bī-fā bī-khau nu-nā-noi, ār gōsh-āo wān-nā-noi,
his his father him having-seen, and mind-in having-compassion,
 ār hōshō-lāng-nān, bī-nī gōd-nā gōb-āsoi, ār bī-khau khaudum-āsoi
and running, his neck clasped, and him kissed
 Ār bī-ō bung-āsoi, 'ā-fā, āng-ō Thākur-nī gunoi ār nung-nī gunoi
And he said 'my-father, I God-of against and thee-of against
 pāp khlām-ā, ār āng-ō nung-nī bishā hun-nā-noi bung-de thāw-ā '
sin did, and I thy son having-called to-say fit-am not '
 Ma-hun-biā bī-fā bī-nī chākor-frā-khau bung-āsoi, 'boi-nī-bo
Which-saying (1 e, but) his-father his servants-to said, 'all-than
 shob-shin posbāk lā bo, ār bī no gān-ho, ār bī-nī nākhai-āo
good clothes being, and him-to cause-to-wear; and his hand-on
 man-sē nāstām, ār nātheng-āo jōthā gān-ho ' Ār bung-āsoi,
thing-one ring, and feet-on shoes cause-to-wear.' And (he)-said,
 'foi, jung-o chā jā-lai-nī ār rong-jā-jā-lai-nī, māno āng-nī
'come, (let)-us eat and rejoice, because my
 ēmbē bishā thoi-thāng-ā-mon, dā thāng-fin-bai, bī gōm-ā-nān
this son died-had, now living-again-was, he having-been-lost
 thāngā-mon, dā mon-fin-bai ' Ār bī-sor-ō rong-jā-no hum-āsoi
stood, now found-again-was ' And they to-rejoice began
 Shēi shomoy bī-nī gībi bishā futhār-āo dong-mon. Jokhon bi
That time his elder son field-in was ' When he
 nō khāthou-āo foi-ā-mon, bī ō rojopmā ār bajōlwā khonā-non. Ār bī-ō
house vicinity-in came, he music and dancing heard And he
 chākor-fur-nī gejer-āo chā-sē-khau ling-hon-āsoi ār shung-āsoi, 'bī-fur-lai
servants-of among person-one called and asked, 'these
 mā ? ' Bī bī khau bung-āsoi, 'nung-nī fung-bā-i-ā foi-dong, oishā-khān
what ? ' He him-to said, 'thy brother-the come-is, therefore
 nung-nī bīfā bhoj khung-sē ho-dong, mā-no biō bishā-khau āltho-ai
thy his-father feast thing-one giving-is, because he son safe
 mon-fin-bai ' Bau-hā-nu bī rāg jong-āsoi, ār nō gejer-āo
got-again ' At-this he anger with-was, and house inside

thāng-ā-gō-āsoi Oisbā-khān bī-nī bī-fā bair-āo foi-āsoi, ār bī-khau
go-did-not Therefore his his-father outside came, and him
 bujā-ī-āsoi Ār bī rāi-lin-ān hung-āsoi, 'ēto bot-sor āng nung-nī
soothed And he saying-back-again said, 'so-many years I thy
 hābā maubā-ī, āng nung-nī hukum kōno-din gār ā-khoi, thau-blā-bō
work have-worked, I thy order any-day disobeyed-not, nevertheless
 nung-ō kōno-din āng-nō mā-sē bormā-lishā ho ā-goī, jū āng-ō
thou any-day me-to animal-one goat-young-one garest-not, that I
 lōgōloyā jong rong-jā-jālai-nū; mā-hun-blā nung-nī jo bishā
friends with might be-mutually-merry, but thy that son
 nati-fur-ni-nāo shompotti noshto khlām-ā, bi-ū jen foi-ūn āsoi,
horlots-of-house in property destroyed made, he when came-back,
 thēn nung ō ēk bhōj hō āsoi ' Bī bī-khau hung-āsoi, 'hē bishā,
then thou a feast garest ' He him-to said, 'O son,
 nung-ō borābor āng jong dong, ār āng-nī jū dong bi-for-mūn gāsen
thou always me with art, and mine that is those all
 nung-nī Ēmbē ongau jū jung-ō rong-jā-jālai-nō, māno
thine (are) This proper-(is) that we should-be-mutually-merry, because
 nung-nī ēmbē fung-bā-ī-ā thoi-thāng ā-mon, dā thāng-sin-bai, ār
thy this brother dead-was, now living-again-was, and
 gom-ā-nān thāng-bai-mon, dā mon-sin-bai '
having-been-lost was, now got-again was

[No 8]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

BÂRÂ, BODO, OR PLAINS KACHÂRI

MIS OR MECH DIALECT

(DISTRICT JALPAIGURI)

(Babu Ashutosh Mukherjee, 1899)

SPECIMEN II.

TRANSLITERATION OF SPECIMEN II AND INTERLINEAR
TRANSLATION.

- | | | | | |
|---|---------------------|-------------------------|-----------------------------------|---|
| 1 | Mai-ni | moddē | mai-mā | |
| | <i>The paddy-of</i> | <i>among</i> | <i>(as-the)-mother paddy (is)</i> | |
| 2 | Hujur, | nung-no | jung-ni | bifā bimā |
| | <i>Lord,</i> | <i>you</i> | <i>of-us</i> | <i>(a)c-father mother</i> |
| 3 | Probbuā, | āng khau | jonom | hot-nān |
| | <i>Lord,</i> | <i>me</i> | <i>birth</i> | <i>having-given</i> |
| 4 | Budhi | ār | dhon | hot-nā-kho-ohoi |
| | <i>Wisdom</i> | <i>and</i> | <i>wealth</i> | <i>not-gave</i> |
| 5 | Joto | goil-ni | dong-soi | khāriā |
| | <i>All</i> | <i>the milkmen-of</i> | <i>are</i> | <i>milk-pots</i> |
| 6 | Āng-ni | hopāloi | jā-lā-hai | hāoriā |
| | <i>My</i> | <i>lot-(because of)</i> | <i>(I) became</i> | <i>poor</i> |
| 7 | Dūr | hātē | dēkhilā | hōnā bhālā |
| | <i>Distance</i> | <i>from</i> | <i>seeing</i> | <i>is good</i> |
| 8 | Kāndāt | jāvā | dēkhilē | diā-dokolā |
| | <i>Near</i> | <i>going</i> | <i>seeing</i> | <i>ups-and-downs (i.e., appears unseemly)</i> |

The last two lines are nearly pure Bengali

Mech is also spoken in the eastern and northern parts of the Cooch Behar State, comprised within the Tufanganj subdivision. Two specimens are given of this form of the dialect. It will be seen that it is even more corrupt than that of Jalpaiguri, and abounds in Bengalisms. As special peculiarities, we may note the frequent use of *lō* instead of *lhō* as the suffix of the Accusative-Dative (a mere matter of spelling), the curious form *bi-lhnō*, him, and the use of the plural *jong*, we, in the sense of the singular. The word for 'this' is *mūē* or *ēmūē*. The verb which in the standard dialect is written *dang*, and is here written *dōng*, is used to mean 'was'.

[No 9]

BODO GROUP

TIBETO-BURMAN FAMIL

BĀRĀ, BODO, OR PLĀ-din

MES OR MECH DIALECT

SPECIMEN I.

Hōā shā-chi-nē gōthō shā-nē dōngō Gōthō udui bishā
Man person-one of son person-two were Son small his-son
 'āfā' jong-nī jē māl-māthā jē mōn-gō bishā shā-nē nō bishā
'my-father' my what property what get-will that person-two-ia
 Bī māl-māthā jē dōngō, rān-nānc hō-āy bishā shā-nē nō bishā
He property what was, dividing gave son person-two-ia
 shān-nī-jōng gōthō udui māl māthā jomā khlām nānc lā d gāsen
day-two-after son small property collection doing all
 deshē thāng-bai, bī-au-no thāng-nānc jōthō māl-māthā māno
country-to went, there remaining all-(what) property
 khlām-nānc lā-bai ended. Shōb khōrōch khlām-jōh-bai ām khlāl desh-āo and
doing ended. All expense doing-going that country-
 āngkhāl jā-dōng, āro biō khūb hāudā jā-bai-dā Bī thāng-nūi
scarcity was, and he very hungry was He going
 desh-āo ēk grsthi-mānshi-nī-āo lōgō lā-dōng, biō
country-in one citizen-with companionship took, he
 dābryā ōmā gum-nō hō-dōng Jē ōmāi-ā gā'gsnu jā-dōng tā hō udi
field-to swine leap-to gave What swine grass ate that he belly
 bunjāchē jān naigri-dōng-dā Bī-nō rāu-bō hu-ā-nō Shiri mon-nānc
filling to-eat wanted Him-to anybody gave-not Consciousness getting
 biō khotā-dōng, 'āng-nī 'my father-of hōtō dormainā jā-nālē sākhor
he said, 'my father-of how-many wages eating
 jā-nō gār-lai jā-lai munō, āro em-bō-hai ukhi-nānc thā-yō
to-eat scattering wasting get, and there hungry-being remain
 Ang uthi-nānc āfā-nī-āo āro bī-khō khotā-nō, "ē āfā, āngō
I getting-up father-to will-go, him-to will-say, "O my-father,
 Modai nī mōkhāng-āo shom ā-yā, āng-khō nongō dormainā āu
God-of presence-in and your me nongō your wages I
 nong-nī bishā jā-nō shom ā-yā, āng-khō nongō dormainā hōnē bāc
your son to-be won thy-am-not, me nongō your wages going like
 sākhor rākhi "Tā unāo jikhān-nānc bīfā nu-dong, hākhū-dākhū thāng-dōng
servant keep "There upon getting-up he his-father-near went
 Bī-khō gojān-āo thā-nānc bīfā nu-dong, hākhū-dākhū khlāng-dōng,
Him distant remaining his father saw, compassionately ran,

[No 5]

TIBETO-BURMAN FAMILY.

BARA, BODO, &

bi-nō khoti-dōng, 'ē āfā,
him to said, 'O my-father,
mōkhing io pīp khlām-bai, āngō
presence in sin have-done, I
Ārō āfā bi-nō sākhor-for-kō
But father his servant many-to

Libo nīnē cūmbē-nō gūhnō, bi-ni nakhē-āo
W. 1061. bringer this one-to put-on, his finger-to

(Laba Ashutech Mool) dū gīn-nām hō, jongō jīv-lingē mīnī jā-lu nānē
see bring put on nice, we eating laugh joining

cūmb lo'ho thi-nīnē thī dōng-mon-dī, thāng-bai,
this on doing went, is alive,

TRANSLIT on-bai' Tā hī sūo mīnī jī-lu nīnē thī dōng
are were? Then He laugh joining remained

1. Mā gūbi hu lo donl Biō nī khītē for-nīnē rajībne
We elder fill He house near coming song

2. Hu baird Tien le serrat p-ri-ri-ri to near calling
I 'nib mī-' Biō bi hūo khoti-dōng, 'nong-ni fōng-bai
P 'nib relat' He him-to said, 'your brother

3. Jong-ni nong-fai Hūb bhaj gader lhlīm-bai, mīnēnī biō
He elder son-father's fear feast large made, because he

4. Hūb baird mōn-bai' Biō nīthīa brīb dōng, nō-shingō thīng-nō
He elder son-father's He therefore was-carry, house inside go to

5. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

6. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

7. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

8. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

9. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

10. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

11. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

12. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

13. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

14. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

15. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

16. Hūb baird mīnī bair lo ungkhī-nīnē bi-khō forōng-dōng
He elder son-father's He him to ungkhī-nīnē bi-khō forōng-dōng

[No 10.]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

BÂRÂ, BODO, OR PLAINS KACHÂRI

MFS OR MECH DIALECT

(STATE, COOCH BLHAR.)

SPECIMEN II.

A COMPLAINT OF DESTRUCTION OF CROP BY BUFFALOES MADE BY A MECH TO
THE MAGISTRATE

Hujur! moishâl-for jongnî mai-â khô jâthrô-hô-bai moishôâ Jongô
My-Lord! buffalo men my paddy to-eat-caused buffalo. We
 khôr-âo hubu-â nai-grî-ô, hubunu-nô hâ-yî Jongô mâ-brê khlâm-nai-'
away drive-to wanted, drive-to can not We what will-do?
 Doiyâ geder bâd-hô-nô hâ-yâ Nâo bogçyâ mung bogçyâ, mû
River large cross to can-not Boat is not even is-not, what
 khlâm-nai? Mai mâni jâ-jôb-bai, mâ jâ-nânê thû-nai? Râjû-nî khûjnâ
will do? Paddy all ate-up, what having-eaten will-remain? King-of revenue
 mâ-khau hu-nai? Bhi bishâ mâ-brê fusi-nai? Ibdî-blâ jongô biâo
how give? Wife child how support? This-kind we then
 thâ-nô hâ-yâ Hujur! âfinâ shôbrô bûbrôr khlâm-â-blâ, bi-sorô
to-remain can-not My-Lord! Your-Honour beat beat do-not, they
 ginai nōngô Jong-khō gî-â Bi-sorô jong-nî khotâdô fong chç-ô
fear do-not Us fear-not They our word one-even
 mâni-â Mâ-brê khlâm-nai? Bi-sorô jong rai-blâ dudu-for shêr
keep-not. What will-do? They we speaking milk-(plural) seer
 chê shêr nê lâ-nânê foi-ô Jôlâ rai-ô ô-blâ dudu lâ-nânê
one seer two taking come When speak then milk taking
 shomjâ-shomji khlâm-bai Âr nôkhâ nei-nânê hōgûr-nânê hōb-bai
compromise will-do Again night ending letting-loose give
 moishô-khō
buffalo

Sufficient materials are not available for the compilation of a complete Lālūng grammar, but the following has been gathered from the specimens, and its correctness depends upon the accuracy with which they have been recorded

The **Plural** is formed by adding *rau* or *ru* (compare Dimā-sā *rau*) In the case of pronouns, the terminations *rā*, for the second person, *rē*, for the third person, and *lhēdā*, for all three persons are used The last is evidently a corruption of the Assamese *ketā*, some

The suffix of the **Accusative-Dative** is *ga* (probably pronounced *go*), as in *chākar ga chāng-mātī*, having called a servant, *chākar-ga kusī gā*, he said to the servants For the dative, *nā* is also used, as in *fā-nā*, to a father Instead of *nā*, we sometimes have *ā*, corresponding to the Dimā-sā *hā*, as in *fādār-ā*, to the field, *fā ru-ā*, to fathers *Ga* and *nā* correspond, respectively, to the Bārā *lhō* and *nū* Like the Bārā *nū*, *nā* is also the sign of the infinitive

Examples of the **Instrumental** case are *ādā-rē*, by husks, and *mung-ē-rē*, by name This termination looks as if it were borrowed from Assamese

The termination of the **Genitive** is *nē*, as in *bē nē*, of him, *na-nē*, of a house A, in the case of the dative, the initial is frequently dropped, and we find simply *ē* Thus, *lhōng-ē*, of a man, *bi-ē*, of a lake In *hēbē ghōrā-līchā-nē bayas*, the age of this horse *lī-chā* (i.e., *līsā*) means, one individual, *chā* (or *sā*) being the numeral, and *lī* the general prefix like *mā* in the Bārā *mā-sē* In Bārā the sentence would run *bē gorai mā-sē* 'boyos, the age of that one-piece horse, similarly *bēi līchā chā-nē-pēi ā līni dam-nā*, from whom did you buy that one thing?

For the **Ablative**, *pērā* is added to the genitive, as in *chā-nē-pērā*, from whom *pērā* is the Assamese *pai ā*

The **Personal Pronouns** are the following —

Ang, I	jung- <i>rau</i> ,	chung,	chung-lhēdā,	we	inā
Nā, thou.	nā- <i>rā</i> ,	nā-rā-lhēdā,	nā-lhēdā,	you	nue
Bē, he	bē-rē,	bē-lhēdā,	they		biāo

Ang-ē, is 'my', *āng-ā*, 'to me', *jung-ē*, our, *nē* is 'thy', *nā-rā-rē*, you, *bē nē*, 'their' *bē-rē-n-ē*, their. Other forms noted are *bēi*, that, *ba-ga* or *ba-ga-la*, him, or to him, *hēbē* or *ēbē*, this, *hē-rā-nā*, to them *Athē* seems to mean 'own' The Assamese relative pronoun is used *Chāi ā* is 'who?', and *chā-nē*, whose? *minā*, what? *chār-bā*, anyone.

As regards **Verbs** it is reported that Lālūng shows no distinction between present, past, and future time This is partly borne out by the list of words and sentences received, in which the present is shown as identical with the past, but, if it is a true statement, it would be a most extraordinary and unique condition of affairs An examination, however, of the version of the Parable of the Prodigal Son shows that the statement is not correct, and that Lālūng has a complete array of tenses The most that can be said is that, like the neighbouring tribes, the Lālūngs use their tenses loosely

The Verb Substantive is *hangya*, am, is, and *thar-dang* or *dangya-man*, was This is stated on the authority of the list of words, but *thar-dang* is, to judge from analogy, really a definite present, and means properly 'he is becoming' Other words for 'is' are *dangya*, and *bāngya* This termination *ya*, which occurs several times above, is probably pronounced as *a*, the *y* in the Assamese character being probably merely a fulcrum for writing the *a*, much as *alyf* is used in Hindōstānī, so that *হয়* is really a way of writing *হা*, which is less correct, but more convenient

Two instances occur of the negative verb substantive, both in the phrase 'I am not worth' They are *hūq-i-āng-bē* and *hūq-i-ām-mē* These two forms are really identical, for, as will be seen in other cases, *ng* and *m* are freely interchanged

The Finite Verb is conjugated as follows The Present tense is formed by the suffix *ya* (ʔa), which after *ā* becomes *o*. This suffix evidently corresponds to the Bārā *ñ* Examples are *nūng-ya* (ʔ *nūng-a*), (you) drink, *thāo*, (he) lives, *chāo*, (you) eat.

The Present Definite is formed by the suffix *dang*, as *thai-dang*, is becoming, *thi-dang*, am dying, *ri-dang*, am doing The final *ng* of *dang* is liable to be changed to *m*, as in *mān-dam*, are getting, and *thai-dam* (a case of the present used for the past), he is, *re*, he was (in the field) Sometimes it is dropped entirely, as in *thai-da*, there are, *chai-da*, is grazing, *fi-da*, is coming, and *lhanai-da* (again one of these historical presents), he heard

The termination of the Future is *ang*, as in *bathāl-ang*, will strike After a vowel, the initial *a* appears to be elided, as in *lusi-ng*, will say, *ri-ng*, will do, let us do

The termination of the Past and also of the Perfect is *gāng*, as in *gadar gāng*, (I) walked, *pathāl-gāng*, (I) struck, *ri-gāng*, (I) have done The final *ng* is liable to be changed into *m* It is frequently elided, as in *bathāl-gā*, struck, *hang-gā*, became, *kusi-gā*, he said, *as gā*, he gave Another form of the past appears in *hām-gai-bā*, he wished

An example of the Past Participle is *as ā*, given The Conjunctive Participle kinds in *māti*, as in *lai-māti*, having collected, *mān-māti*, having got A kind of the gerund is *li-gā re*, on going *Charē-nā*, for filling, represents an Infinitive

Causal verbs are formed as in Bārā,—the verb *as*, to give, being appended to the howan verb Thus, *gān-as*, cause to wear This is also an example of the Imperative, which takes no suffix

The following examples occur of the negative verb *as-tām*, gave not, *lhan-tām*, did not, *nānā-hām tām*, did not enter Another system of conjugation is represented by *fi-ā-jāng*, transgressed not, and *as ā-jā*, gavest not The change of *gā* and *gāng* into *ā* and *jāng* reminds one of the Rābhā and Gārō negative form with *jā*

I am indebted to Mr J D Anderson for the following note on the specimens —

The specimens suffice to show that Lalung like Buru has an agglutinate verb which is now conjugated in much the same way as the Buru verb The verbal roots in both languages closely correspond, allowing for some phonetic change The following list gives the verbal roots found in the specimens which more or less coincide with Buru roots

	Lalung	Bārā
	<i>dangya</i> , be	<i>dang</i>
	<i>lusi</i> , say	<i>lusi-thā</i>
	<i>as</i> , give	<i>hū</i>
(cf Lalung <i>mas</i> , a deer, which in Buru is <i>mā</i>)		
	<i>lai</i> , bring	<i>lā</i>
	<i>lāmaŋ gār</i> , squander	<i>ho gār</i>
	<i>hanq</i> , be	= Rābhā <i>chang</i>
	<i>thā</i> , stay	<i>thā</i>
	<i>mān</i> , get	<i>man</i>
	<i>thi</i> , die	<i>thoi</i>
	<i>chi-gāl</i> , arise	<i>chihāng</i>
(cf <i>chālā</i> (far) = Buru <i>g^h-in</i>)		
	<i>khan</i> , do	<i>khām</i>
	<i>nu</i> , see	<i>nu</i>
	<i>lābā</i> , bring	<i>lābā</i>
	<i>rom</i> , seize	<i>hom</i>
(cf <i>re</i> , cloth = Bārā <i>hi</i>)		

Lalung		Bārā.
<i>ohā,</i>	eat	<i>sā</i>
<i>lā,</i>	bring	<i>lā</i>
<i>gān,</i>	put on	<i>gān</i>
<i>thāng,</i>	breathe, live	<i>thāng</i>
<i>kamā,</i>	lose	<i>g'mā</i>
<i>thā,</i>	stay	<i>thā</i>
<i>fi,</i>	come	<i>fā</i>
<i>khānā,</i>	hear	<i>khā</i>
<i>sang,</i>	ask	<i>sang</i>
<i>fi,</i>	destroy	<i>s'-fā</i>
<i>fi-gār,</i>	squander	<i>gār</i> (with causative <i>fi</i>)
<i>bathāi</i>	kill	<i>bu-thāt</i>

[No. II]

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP.

LĀLUNG

(DISTRICT NOWGONG, ASSAM)

SPECIMEN I

Kī-ohā libing-ō lī-ning nunēohā dangya-man Bē-nō sā jakhā-kichā
One man-of two sons were His son younger-one
 bē nē fā-nē āga kusī-gā, 'ā bā, nē bastu jē bhāg
his father of before said, 'O father, thy property what portion
 āng ī kau ba-gala āng-ā as' Bē-nō fā bē si-far bē-nē
me-to falleth that me-to give' His father at-that-time his
 bastu herā-nā lar-as-gā Bē-nē khēblāng-la bē-nē jakhā-kichā
property them-to dividing-gave This of after his younger-one
 sī bē-nē samuchā dhan lai-māti chālā-nā lī gā-rē
son his all properly gathering far-(country)-to going
 kīrīā-khātā khamai-gār-gā Bē-nē samuchā dhan ban gā bēi
with-riotous living wasted His all property had-spent that
 thū bar āng-khāl hang-gā bufā-ā bē dukhī-sā hang-gā
country mightly famine arose. then he poor became
 Khēblāng bē lī kanē libing na-nē thā-gā Bēi libing ba ga
After he went one man house-of lived This man him
 ōā chārē-nā bē-nē fādār-ā hāl as-gā Bē far bē oā-nā as ā
swine feeding-for his field-to sent Then he swine-for given
 ādā-rē, athē bōmānā charē-nā hām-gaiba, chār-bā bē-nā as-iām
husk-with, his belly filling-for wished, any one him to not-gave
 Khēblāng khōsēi mān-māti bē bāsī-gā, 'ang-ō bā babut
After sense having-got he said, 'my father's how-many
 chākar chā-nā-chau lastu mān dam, ōthū āng maihāmāu nē thi-dang
servants eat-to-enough things get, but I hunger of dying-am
 Āng chigāl-māti āngē bā āgā lī-māti ēbō khādā kusī-ng, "ā
I having-arisen my father before having-gone this word will-say, "O
 bā, Saragar sukum kham-iām, bē-si-far nā-rā nui-māti āng fāf
father, Heaven's order (I)-did-not-do, and thy sight I sin
 rī-gāng, nē sī mung-ē-rē chāng-ā-nē bē-khāmā hing-i-āng-bē Nē kichā
did, thy son name-by of-being-called worthy am-not Thy one
 thākhā-lābā-nē chākar māhā āng-ā rī " Khēblāng bē jūgāl-māti
money-taker of servant like me make " After-this his having-arisen

bē-nē fā ocharā li-gā. Khōblāng chālā-nō thāwā-nō-far bē nō fā ba ga
his father near went. But distance at on-being his father him
 nui, maram-nu-gā, chalī-li-māti, bē-nō kada ram-gā, chumā chū-gā
saw, had compassion, having run, his neck seized, his ate
 Busu-nā bē-nē sā bē-nē fā-nā kusi-gā, 'ā bā, Saragar sukum
Then his son his father-to said, 'O father, Heaven's order
 khan-iyām, bē si-far nā-iā nui-māti āng fāf 11-gāng, nē sā mung-ī-rō
(I)-did not do, and thy sight I sin did, thy son name
 chāng-ā-ne bē-khāmā hing-i-ām-mē.' Busu nā bē-nō fā ohākar-ga kusi-gā
to-be-called worthy am-not' But his father servants-to said,
 'sagale māja kroā-nō rō lā-māti ba-ga gān-as, bē-nē jā
'all than good robe having-brought-forth him-to to-wear-cause, his hand
 jāstām, jāthang jatā as, āru ching chaimung rang 11-ng
ring, feet shoe put-on, and (let)-us eating merriment make.
 Minā nā hēbē āngō sā thiyāo-māti, āro thāng-gā, kamāi-māti-ba,
For this my son having-been-dead, and was-alive, having-been lost
 mān gā.' Busu-nā bē-khēdā rang mān-gā
was-got' Then they rejoicing got (10, began)

Be si-far bē-nē chaki-sā fāthār thai dam, āru bē fi-māti
At-that-time his elder-son field was, and he having-come
 na ochar mān-māti sārāng dās-nē-māt āru michāo-nō kbanai-da Busu-nā
house nigh having-got music-sound and dancing of heard. Then
 bē kichā chākar-ga chāng-māti sang-gā, 'ōbō khādā mī-nā?' Busu-nā
he one servant having-called asked, 'this word what?' Then
 bē-nē chākar kusi-gā, 'nē gajāl fi-gā, busu-nā nē fā ā-ba
his servant said, 'thy brother came, and thy father him
 dukh-mānjāri māna-nē bar-bhōj phātē-gā' Busu nā bē rāng-doi-māti
safe-and-sound receiving-for great-food gave' Then he angry-having-become
 na-ningya nānā-hām-iām Busu-nā bē-nē fā bāhir fi-māti ba-ga
house-in would-not-go Then his father out having-come him
 chāng-gā Busu-nā bē bē-nō fā-nā uttar 11-gā, 'ēthāni, āng imān-din
entreated Then he his father-to answer made, 'Lo, I these-many-years
 nē āl 11-dang, bā khāl-bā nē khādā fi-ā-jāng, busu-nā
thy service am-doing, ever thy word transgressed-not, but
 sagi-rau laga dhēmālī khēlai āng kichā barun-pichā as-ā-jā, minā nā
friends with merriment make-to me-to one goat-son gavest-not, but
 nē hōbē-nē sā dushtā-mārgi laga nē thā-ga figār-gā, bē fi-māti
thy this son, harlots with thy property devoured, he having-come
 bē-nē hang-ē nā bar bhōj khoi-gā' Busu-nā bē-nē fā bē-nē sā-nā
him-of for thou great food gavest.' Then his father his son-to
 kusi-gā, 'ā āngē sā, nā sadāy āngē lago thai-da, āru āngē jē
said, 'O my son, thou ever me with art, and mine what

dang-ya, sakalō bēhānī nō, mī-nā nō hābō gajāl thī-mātī,
 is, all property thing, but thy this brother having-been dead,
 āro thāng-thi-da, kamai-mātī māu-dang, bē-khādāl obing rang
 and is-alice again, having-been-lost is-got, therefore we merriment
 dhēmālī u-ng'
 rejoicing should make'

[No 12]

(DISTRICT NOWGONG)

SPECIMEN II

QUESTION

Nē mung mī-nā -

Your name what?

Nē na bāthā?

Your house where?

Nā minā rī-mītī chāo?

You what doing at?

Nē kisāmāt bāsī khājānū

Your circle how much revenue

hang-ya?

is?

Rāyat bāsī bīng-ya?

Rakyat how-many are?

Nē na bāsu hīng dang-ya?

Your house how many man are?

Nē mai dāgli bānī

Your paddy this year how

hang-da?

groves?

Bāsī mai mām-gā?

How much paddy got?

Nā-rā bātha dī nung-ya?

You where-from water drink?

Nā-rā-nē na pāra bīl-ē bāsu

Your house from lake-of how-much

chālāo?

distance?

ANSWER

Āng-yō mung Āsīrām

My name Asīrām

Āng-yē na Bākandalī

My house (at) Bākandalī

Āng mandal kām rī ng

I village-head-man work do

Ohlu-sa mām dang-ya

Six-hundred about are

Bāng iyā tīnī-sa mām

More not three-hundred about

hang-ya-bō

will be

Mārgī-ē mōwā ē das ta

Women man ten

Kroi da

Sufficient is

Chūwā-nē jōkhā mām-gā

Eating-of for got

Ching bīl-ē dī nung-ya

We lake-of water drink

Chingē na bīl-ē ōchar

Our house lake-of near

DĪMĀ-SĀ OR HILLS KACHĀRĪ

This member of the Bodo group is only spoken in Cachar, and more especially in the hilly northern portion of that district. It is hence called by Europeans Hills Kachārī, to distinguish it from the Plains Kachārī or Bara spoken in Darrang, Nowgong, and Kamrup. The Kachārīs of North Cachar do not call themselves by this name, but speak of themselves as Dīmā-sā, explained by some as 'people of the great river, i.e., the Dhansiri,' on which their ancient capital Dīmā-pur, or Riverton, is situated. This appears to be an instance of folk-etymology, for, in the first place, 'Dīmā-pur' is probably a corruption of *Hidimba-pura*, *Hidimbā* being the Sanskrit name of Cachar, and, in the second place, the Dhansiri is not at all a large river. It is just possible that the *Dīmā* in *Dīmā-sā* has nothing to do with the *Dīmā* of *Dīmāpur*. If the former *Dīmā* is a corruption of *Hidimbā*, we should have an Aryan word, *Dīmā*, compounded with a non Aryan word, *sā*. In *Dīmā-pur* (supposing it to be a corruption of *Hidimba-pura*) both members of the compound are Aryan. If therefore *Dīmā* (in *Dīmā-sā*) does mean 'great river,' it is most probably the Brahmaputra which is referred to, and, in that case, the *Dīmā-sā* have ascended to their present seats from the Assam valley.

There is no doubt that the speakers of Bārā and of Dīmā-sā belong to a common stock, which became divided in comparatively recent times, and which, for convenience sake, we may call Kachārī. How these Kachārīs got their name, and how they migrated into Cachar has been described when dealing with the Bārā language and need not be repeated here.

Dīmā-sā has hitherto been described as a dialect of Bārā. The two languages, like the speakers of them, have certainly a common origin, but they differ so much that one cannot be called a dialect of the other. Both possess all the typical peculiarities which belong to languages of the Bodo group, but Dīmā-sā differs more from Bārā than Gārō does, and the latter, also belonging to the Bodo group, is universally considered as a separate language. I, therefore, class Dīmā-sā as a separate language also.

Dīmā-sā has at least one dialect, Hōjai, which is spoken by 2,750 people in the south-west of the district of Nowgong, in the hills to the south-east of the area in which Lālūng is spoken. Lālūng might also be considered as a dialect of Dīmā-sā, but it differs much more from it than does Hōjai. I have hence followed my predecessors in classing it as a separate language, a sort of border form of speech between Bārā and Dīmā-sā, possessing points of resemblance with both.

According to some authorities, Hōjai is only another name for Dīmā-sā, and both names represent identically the same language. A reference to the specimens will, however, show that this is hardly a correct description of the case.

The following are the figures showing the number of people who speak Dīmā-sā including Hōjai —

Cachar Plains	7,731	
Cachar Hills	8,200	
	<hr/>	15,931
Nowgong (Hōjai)		2,750
		<hr/>
	TOTAL	18,681
		<hr/>

The following are the authorities, so far as I am aware of them, on Dīmā sā and Hōjai —

AUTHORITIES—

- FISHER (Major Thomas),—*Memoir of Sylhet, Kachar, and the adjacent Districts* Journal of the Asiatic Society of Bengal, ix (1840), pp. 808 and ff On p 830 there is a brief note on Hills Kachari
- BUTLER, Captain J,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills"* District Journal of the Asiatic Society of Bengal, xli (1873), Pt. I, Appendix Vocabulary
- CAMPBELL, Sir G,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 Cachari Vocabulary on pp. 188 and ff, and Hōjai Vocabulary on pp 169 and ff
- DIMANT, G B,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthā Rivers* Journal of the Royal Asiatic Society, Vol xii (pp 228 and ff) On p. 232, an account of the tribe, in which Hōjai is identified with Hills Kachāri, on p 254 a vocabulary
- SORRITT, C A,—*Outline Grammar of the Kachāri (Bara) Languages spoken in District Darrang, Assam*, by the Revd S Endle Shillong, 1884 The Introduction gives a brief Grammar and Vocabulary of the Hills Language by C A S
- AYERT, J,—*On the Relationship of the Kachari and Garo Languages of Assam* Proceedings of the American Oriental Society for May 1887, pp. clyiii and ff, appended to Vol xiii (1889) of the Journal of the Society Contains a short Grammar of both Hills and Plains Kachari
- GAIT, E A,—*Report on the Census of Assam for 1891*, p 160

The following imperfect sketch of Dīmā-sā grammar is based on the information provided by the specimens and the list of words Here and there I have pointed out where my information differs from that given by Mr Endle.

The specimens and list of words received from North Cachar have been carefully prepared, and there seems to be little doubt about the pronunciation of the various words. Perhaps the numerous final *a*s should be long This, however, is rather a matter of spelling than of pronunciation

The plural is formed by the suffix *rao*, spelt *rau* by Mr Endle That gentleman also mentions a plural suffix *nshi*, which does not appear in the specimens or list of words We find, however, *shi* added to the genitives of pronouns, to form a plural in Hōjai

The suffix of the Accusative-Dative is *kē*, Mr Endle's *khō* He also mentions a Dative suffix *ne* for which I have no authority The Instrumental suffix is *jung*, and that of the Genitive is *nī* That of the Ablative is *nī-fāi ang*, which Mr Endle writes *nī-frang* The Locative suffix is *hā* We thus get the following declension —

	Sing		Plur
Nom	<i>bufa</i> , a father	Nom	<i>bufa-rao</i> , fathers
Acc	<i>bufa-kē</i> , a father	Acc	<i>bufa-rao-kē</i> , fathers
Instr	<i>bufa-jung</i> , by a father	And so on	
Dat	<i>bufa-kē</i> , <i>bufa-ne</i> , to a father		
Abl	<i>bufa-nī-fāi ang</i> , from a father		
Gen	<i>bufa-nī</i> , of a father		
Loc	<i>bufa-hā</i> , in a father		

As in other Bodo languages, generic prefixes are used with the numerals For non-rational animate objects in general, and when the numerals are used alone in counting, the prefix is *mā* Thus *shīsha mā-shī*, one dog, *mā-shī*, one For human beings the prefix is *shao*, as *shūbāng shao-shī*, one man For inanimate objects the most usual prefix is *gārāng*, as *nō gārāng-gannī*, two houses, but for objects of the vegetable kingdom, *fāng* is used, as in *bongfang fāng-jī*, ten trees.

The forms given for the Pronouns by Mr Endle differ somewhat from those found in the specimens and list of words and agree better with Hōjai I give the forms according to both authorities —

	Specimens	Mr Endle
I,	<i>Ang</i>	<i>Āng</i>
Me,	<i>Ang-kē</i>	
My,	<i>Ānī</i>	
We,	<i>Āni-rao</i>	<i>Jang, jing.</i>
Us,	<i>Āni-rao-kē</i>	
Our,	<i>Āni-rao-nī</i>	
Thou,	<i>Ning</i>	<i>Nu, nung</i>
Thee,	<i>Ning-kē</i>	
Thy,	<i>Ninī</i>	
You,	<i>Āni-rao</i>	<i>Nu-shi, ni-shi</i>
He,	<i>Bō</i>	<i>Bwa</i>
Him,	<i>Bō-kē</i>	
His,	<i>Bō-nī</i>	
They,	<i>Bō-rao, bōni-rao</i>	<i>Bwa-mshi.</i>
This,	<i>Ibō</i>	<i>Eb</i>
Who?	<i>Sherē</i>	<i>Shōr</i>
What?	<i>Shūmo</i>	

Note how, in the case of pronouns, the plural suffix is usually tacked on to the genitive This does not occur in the case of nouns

There appear to be pronominal prefixes in use No 223 of the list of words and sentences gives *ni-nī ni-fa*, your father No doubt the *bu* in *bu-fa*, a father, originally meant 'his,' and the word meant 'his father,' but the special meaning of 'his' has been lost, and the word now means 'a father,' generally This tendency to generalise the pronominal prefix of the third person is very common in languages which use this method of prefixing pronouns to words of relationship. As an example, the Buru-shaski of the North-Western frontier of India may be quoted

The Verb Substantive is *dōng* or *dao*, is, *dōng-bā* or *dōng-kā*, was

The verb is conjugated as follows —

Present.	<i>Ang shū-rē</i> , I strike
Present Definite	<i>Ang shū-dū</i> , I am striking
Future	<i>Ang shū-mā</i> , I shall strike.
Future Definite	<i>Ang shu-nung</i> , I shall be striking
Past	<i>Ang shū-bā</i> , I struck, I was striking
Past Definite	<i>Ang shū-kā</i> , I have struck, I did strike
Imperative	<i>Shū</i> , strike
Infinitive	<i>Shū-mā</i> , to strike
Conjunctive Participle	<i>Shū-dada, shū-ho</i> , having struck
Gerund	<i>Shū-mā-nī</i> , on striking (properly the genitive of the infinitive)

Causal verbs are formed, as in Barā, by adding the root meaning 'to give,' in *Dimā-sā rī*, to the main verb Thus, *jī-rī-mā*, to give to eat, from *jī-mā*, to eat

A negative sentence is formed in two ways—Either *guri* is added. Thus, *rī bā*, gave, *rī-bā guri*, gave not. Or else a negative conjugation is used, of which the typical sign is the letter *ā*. Examples are —

Ning ti-fu-ā, you are not able to call

Lai-ā lā, did not wish

In the following we have a double negative —

Kānai-ā-bā guri, did not not hear, did not refuse to hear, did not disobey

TIBETO-BURMAN FAMILY. BARĀ OR BODO GROUP

DIMĀ-SĀ OR HILLS KACHĀRI

(DISTRICT NORTH CACHAR)

Shūbāng shao-shī bō-nī bashī rao shao-ginnī dōng bu Kāshī ha bo ni bufa
Man person-one him-of sons persons two there were The lesser his father
 jung tung-bā, i-lai ti-bā, 'eh bābī, dang-ung-hi ning ang li ni nī boshu ni
to went, like-this said, 'O father, afterwards you me-to your property'
 gajēr ri-nung dūhā ri mā ham-nung. Bo ni farang bufa bo ni boshu
the-half will-give now to-give will-be-good That-upon the father his go to
 ron-bā bashā kāshī-ba-kē gajēr ri bā. Boshu kimp jung kurung bare
divided son the-lesser-to half gave The goods all with Lar as collect
 ansā kāshī-ba ātāni gālun-hā gabang jūmbi tung-kā Bang kimp
the-child lesser place different-to very far went. Money all
 jām-kā ashari bāmī-ā jā-bā D-jūbā-ni bo gabang duku
expended famane bad became On-account-of the is great & few
 mai kā, ār bō bō ātāni-nī shūbāng jung jūmbi tung-kā Bo chutur.
obtained, and he that place-of a man with living remained. That is an
 bō nī hōnō-rao-kē bō-kē fādām-hā raokī-mā ri bā-bā Hōnō-rao kimp
his pigs him the-fields in to-herd sent The-pigs his
 jī-dada nai-dada bō jū-nī hō-bā ri-mā jī-mā gabang majung-bā, dābo
having-eaten having-seen he his-own belly-in to-give to-eat very-much wished, but
 bō-kē sherē ri-bā gurī Bō-nī-farang, bō kāshā gurigh jā-kā
to-him any-one gave never That upon, he a-little wise became
 miti-lā, 'ānī bufa-nī dangjua-rao hō shō kā bisbī dōng, dābō ang
understood, 'my father-of the servants bellies full how-many there-are, but I
 makāmbukriri jung ti-mā lai jā-dū Ang bufa jung tung-dada i-lai
starvation from to-dis like am I father to having-gone like-this
 ti-nung, "eh bābā, Mudai sigang-hā ni-nī sigang-hā ānī dūbā gabang
will-say, "O father, God-of front-in you-of front-in my sin very-great
 jā-kā, dūbā ning ansā lai ti-phū-ā, dābō ning ang-kē ni-nī
has-been, now you a son like to-call are-not-able, but you me you of
 dangjua-rao lai deng" Bō-nī-farang, baija-bada, bō bō-nī bufa jung
the-servants like keep" That-upon, having-arisen, he his father to
 tung-mā balai-kā, bufa jung ti-kā Kāshā jūmbi-nī-farang fai dada
to-go prepared, the-father to went A-little distance-from having-gone
 bufa bō-kē nai-kā, kāhā dī lai jā-kā, lai-kā, bō kē rimmi kūdombā
father him saw, heart water like became, (he)-ian, him seizing embraced.
 Bashā bō-nī bufa-kē nai-māni ti-kā, 'eh bābā, Mudai sigang-hā ni-nī
The-son him-of the-father seeing said, 'O father, God front-in you-of

sigang-hā ānī gabang dūbā jā-kā, dūbā ang ni-nī bashā-lai guri.
front-in my great sin has-been, now I you-of the-son-like am-not
 Ibō-nī-fārang bufa bō nī dangjua-rao nai-dada, ti-bā, 'rī hām̄ba-kē
This-upon the-father him-of the-servants having seen, said, 'clothes good
 lābo, bō-nī yao-hā vno-shatām gai-rī, ār bō nī yēgn-hā jūtā
bring, him-of the-hands-on ring placing give, and him-of the-legs-on boots
 ghai-rī Āni-rao jī-mānī gabang kājū-nung. Ibō shūbāng ānī bashā
dressing-give He feasting very will be-merry This man me-of the-son
 mānang-hā ti kā, dūhā finī tang-fin-kā, gāmā bā, mai-fin-kā'
formerly was-dead, now again has-revived-again, was-lost, is-found-again'
 Ē jūbānī bō-rao kājū-mā balai-kā
This on-account-of they to be merry prepared

Bō-nī budda fādain-hā dōng-bā, fādain-nī-fārang nō
Him-of the-elder-brother the-field in was, the-field-from the-house
 shampa-kā shō dada bō damba shu-bā ār bai-bā kāna-mān
near having-arrived he the-music beating and dancing on-hearing,
 dangjua-rao-kē shūbāng shao-shī jirū-kā ār bō kē shing-bā 'Ibō biddi
the-servants a-man one called and him asked 'This like-what
 jā-kā?' Bō shainti-kā, 'ni-nī boifiang shō-dada fi-kā;
has-happened?' He replied, 'of-you the-younger-brother having-arrived has-come;
 ni-nī bufa bandrā jerō-bā' Ibō-nī fārang bō gabang tamshi
of-you the-father feast has-given-to-eat' This-upon he very much angry
 baigō-kā ār nō bishing-hā tung-mā lai ā-kā, dābō bō-nī bufa
became and the-house inside to-go did-not-wish, but him-of the-father
 bājir fi-bī būjai bā Bufa-kē bō shainti-kā, 'jaona, bishli maitē
outside coming pleaded The-father-to he replied, 'behold, for-how-many years
 jung ang nālē-nālē ni-nī kūshi dang-bā, ang ni-nī shani-bā kānai-ā-bā
from I always of-you the-work have-dons, I of-you the-orders not-heard
 guri, ishli maitē jung ābung shī burūn-shā ānī kā-fiang jung bandrā
never, for so-many years from a single-time a-kid me-of the-friends with feast
 jī-rī-mā ang-kē ning ri-bā guri Ibō shūbāng, ni-nī bashā gējishā
to-eat give me-to you have-given never This man, your son harlots
 jung ni-nī boshtu dang-klai-kā, ār dūbā ning bō kē bandrā jī-rim-dū.
with you goods has-thrown-away, and now you him a-feast give-to-eat'
 Bufa ibō-nī-fārang ti-bā, 'bashā, ning nālē-nālē ānī lūgu dōng-bā,
Father this-upon said, 'son, you always me-of with were,
 bishli ānī dōng-bā ishli ni-nī Ibō shūbāng ni-nī boifiang
how-much me-of there-was so much you-of This man your younger-brother
 ti-kā, dūhā tang-fin-kā, gāmā-bā, mai-fin-kā, ē-jūbānī
was dead, now has-become-alive-again, was-lost, is-found-again, for-this reason
 āni rao gabang kūshi dāng dada dōng-nung'
we very pleased having-been-proper will be.'

HŌJAI

This dialect of Dimā-sā is spoken by 2,750 people in the south-west of Nowgong District, between the area in which Lālung is spoken, and North Cachar (the home of Dimā-sā)

According to Mr Gait,¹ Hōjai is a local name applied to the Kachāris in that part of Nowgong which was formerly under the rule of Tulārām Sānāpati, who made himself independent of the Cachar kings of Khaspur on the death of Krishna-Chandra. His sovereignty of the country north of the Barail range was recognised by us in 1830, and he continued in enjoyment of it until his death in 1854, when it was annexed and amalgamated with the Nowgong District.

The name Hōjai is said to mean 'hill-man,' connected with the Bodo word *hāju*, a hill. The home of the tribe is mountainous. The language is clearly a dialect of Dimā-sā. Mr Damant, indeed, says that it is the purest form of the language, a statement which may be said to be borne out by the fact that one of the terminations used for forming the plural, *ērāo*, seems to be the original from which the standard Dimā-sā plural termination *rao*, and the Lālung *ru* or *rau*, have been derived.

The authorities on Hōjai have been dealt with in the introduction to Dimā-sā.

The following imperfect account of the grammar of the dialect is based on the specimens and list of words, and depends on the correctness with which they have been recorded.

There is a regular tendency to aspirate tenues. Thus, the Dimā-sā *ti*, die, becomes Hōjai *thē*. So the Dimā-sā *lē* (sign of the accusative) becomes *lha*.

The Pronoun of the third person is used as a definite article, as in the phrase—

pu jīm-l ha pu-ni piehāo-hā ri, put the saddle on his back.

The plural is formed by the suffixes *puthu*, *ēra*, or *ērāo*. The standard Dimā-sā *rao* also appears as *rāo*. *ērāo* is evidently a fuller form of this.

The suffixes forming cases will be seen from the following declension—

Sing	Nom.	<i>Pafā</i> , a father
	Acc	<i>Pafā-lha</i> , -l hu, or -ga, a father
	Insts	<i>Pafā-jāng</i> , by a father
	Dat	<i>Pafā-ni-pānthā</i> , <i>pafā-nē</i> , to a father.
	Abl	<i>Pafā-ni-fring</i> , from a father
	Gen	<i>Pafā-ni</i> , of a father
	Loc	<i>Pafā-hā</i> , on a father
Plur	Nom.	<i>Pafā-puthu</i> , -ēra, or -ērāo
	Acc.	<i>Pafā-puthu-lha</i> , etc.
		And so on.

Numerals, as usual, take generic prefixes. For human beings, both *shā* and *mā* are used. *Mā* is also used in counting and for animals generally. I have no information regarding inanimate objects.

¹ *Report on the Census of Assam*, 1821, p. 227

The following are the principal Pronominal forms —

I,	<i>Ang</i>
Mr,	<i>Am</i>
We,	<i>Jung</i>
Our,	<i>Jini, jung ni</i>
Thou,	<i>Aug</i>
Thy,	<i>Ami, i ung-ni</i> (or, contracted, <i>nu-ni</i>).
You,	<i>Ni-shi, nungni-shi</i>
Your,	<i>Ni-shi-ni, nungni shi ni</i>
He, that,	<i>Pu</i>
His,	<i>Pu-ni</i>
They,	<i>Pu shi, pumi-shi</i>
Their,	<i>Pu-shi-ni, pumi-shi-ni</i>
This,	<i>Ibu</i>
Who?	<i>Sherē</i>
Whose?	<i>Sherē-ni</i>
What,	<i>Shumang, shumung</i>

The Relative is the Assamese *jē* The word for 'self' is *āfini* (gen *āfini ni*, own), which is corrupted from Assamese

Note how the plural terminations can be added to the genitive singular, instead of to the base. The genitive termination *ni*, followed by *shi*, is probably the cause for Mr. Endle giving *nishi* as a termination of the plural in *Dimā-sā*

Pronominal prefixes occur in *nā-fā*, your father, *nu-fuang*, your younger brother So *pā fā* is, properly, 'his father,' and *pu-fuang*, 'his brother' See the remarks on this point under the head of *Dimā-sā* Judging from these examples it would appear as if the vowel of the prefix was determined by that of the first syllable of the main word

The list of words received from Nowgong gave no verbal forms It is, however, easy to supply most of them from the specimens, and I have inserted such, in the printed list in italics Taking the specimens as our guide we find the following system of conjugation

The verb substantive is *dang*, am, is, are *Dāo* is also used, as in *jau dao*, is tall It makes a present definite, *dang-rē*, is The past is *dang bā*, was The negative form is *ni ā-lhā*, am, is, are, not In the parable there is an isolated occurrence of *nu-ni* (for *nung-ni*)-*nan*, is thine As in other connected dialects, the root *jā* means 'become'

The following suffixes are used by the finite verb—

Present—*rē*, as in *mai-rē*, gets

Present definite—*dāo*, as in *fai-dāo*, is coming

Future—*nan*, as in *thai-nan*, will say

Past { —*lhā*, as in *thēi-lhā*, said

{ —*bā*, as in *nai-lhā-ba*, wished

Imperative—no term, as in *re*, give

Infinitive (verbal noun)—*mā*, as in *jā-mā*, to become Its genitive is used as a kind of gerund, as in *jā-mā-ni*, of being

Infinitive (of purpose)—*gābā*, as in *thāng-gābā*, (did not wish) to go

Conjunctive Participle—*hi*, as in *ran-hi*, having divided

BODO GROUP

Causal verbs, as usual, are formed by adding the root 'to give, as in *ji-ri*, to give
'*lêng-ri*, to cause to wear

Inceptive verbs are formed with the root *fai*, come, as in *jà-fai khā*, began to be

The following are examples of negative verbs —

Shēbai-ā, (I) did not transgress

Ri-ā, (thou) gavest not

Ji-ri-ā-khā, did not give to eat.

Xi-ā-khā, am not

Mujungi-ā-khā, did not wish

Although all these forms do not readily lend themselves to analysis it is perfectly
that the negating syllable is *ā*

TIBETO-BURMAN FAMILY. BARA OR BODO GROUP.

DIMĀ-SĀ OR HILLS KACHĀRI

HÖYAI DIALECT

(DISTRICT NOWGONG)

SPECIMEN I

Shōin chā-si-ni pāshā mā-gani dang-bā Pu-ni khāsēdāoyābā
for person-one-of one individual-two were His younger
 pa-fā-lhā thi-lā, 'A bābā, nini mālbaſtu jē bhāg āni-pānthā
his-father-to said 'O father, your goods that portion me-to
 'Chā-si pa-lhā nung āni-pānthā n' Pābā pa-fā āni-ni baſtu
father that tho me-to give' Then his-father his-one's goods
 pa-lhā-ni-pānthā ran-hi n-lā Pu-ni khusai-yāhang-hā pu khāsēbā
me-to having-divided gave This-of little-after that younger
 pōlā āni-ni khērēp rāng muthām-hi kījōng rāji-hā thāng-hi dushra
one his all more-or gathering far country having-gone twice
 mūchi khā-hi khērēp-lhā-ba shōbai-hi shājām-lhā Pu-ni khērēp rāng
me doing all-even having-visited spoiled His all more-or
 jām-hi pu rāji-hā khub āsāri jā-lhā pābā pu dukhi-shāiāmā
having-seen that country-in rigidity famine arose. then he in-want
 jū-fā-lhā Iyāhang-hā pu pu rāji-ni na-shi-hā āsharāy lābāhā
begin-to-be afterwards he that country-of citizen-with shelter too'.
 lāna rākhā-gābā pu shubān āni-ni bādī-hā haibā-lhā Pābā
there to feed that ran his field-in sent There
 lāna chā-bā mājan-jāng pu āni-ni ha kāblai-gābā naikhā-bā, pu-lhā
there did-eat to sleep to he his belly to-fill wished, him-to
 sū-ā-ān mānshubā jī-ni-ā-lhā Iyāhang-hā tat mai-hi
person-one-accr anything to-eat-acc-no' After senses having-go'
 pu thi-lā, 'āni pafā-ni sēōba jāhujhība baſtu āru pu-ni-frang
he said, 'my father's servants eatable things and that-than
 lāra mai-rī, cēōba āng hukhrānānāng thēmājā-dāo. āng payā-hi
more fare, but I with-larger perish I having-arisen
 bābā-ni arā thāng-hi ibu lānāo thū-nāng "A bābā, Sarga-ni
father-to near going this word will-say 'O father, Heaven-of
 hāmāyābā āru nung nubābānang pāp khālar-lhā Nimi pāshā
against and thee eight-in sin did Thy son
 pumāng-jāng miā-jā-mā-ni āru jugya ni-ā-lhā; nini rāng-lāyābā
rare-by called-being-of any-more worthy not-ari, thy money-taker

sākar-lai āng-kha khālai'' Iyāhang-hā pu paijā-lu pafā nū rugung-hā
servant-as me make'' After he having-arisen father-to near
 thāng-khā Adēba kējēnghī-tīng-bāhānāng pafā pu-kha nu-lu,
went But great-way-off his-father him having-seen,
 khāchāo-lu, khāi-lu, pu-ni kadī-hā rēm-lu khudum-khā Pāhī
having-compassion, having-run, his neck-on having-seized kissed Then
 pāshā pu-kha thēi-khā, 'A baba, Sarga-ni hāmvaivāba āru nung nubāhānung
son him-to said, 'O father, Heaven-of against and thy sight-in
 āng pāp khālai-khā, nini pīshā pumīng-jāng miā-jā-mā-ni āru jugra
I sin did, thy son name-by called-being-of any-more worthy
 ni-ā-khā' Adēba pafā sākar-rāoba thēi-khā, 'khērēp-thābā hāmāoyābā rēi
not-am' But his-father servants-to said, 'all-than best robe
 lābābā, ibū-kha kēng-ri, pu-ni iyā-hā iyā-sēdēm, ēkhā-hā poiār
bring-forth, this-(one)-to cause-to-wear, his hand-on ring, feet-on shoe
 ri-hā, āru jung gi-lu lung-lu khājājālai-nāng, ohumung-nē
put-on, and (let)-us having-eaten having-drunk be-merry, for
 ibū āni pīshā thēi-nānāng-ba, āru thāng-jā-lu tāng-khā, āru
this my son although-was-dead, and alive-having-become survived, and
 kāmā-nānāng-ba, mai-khā' Pābā pu-shi khājājālai-mā-jī-khā
although was-lost, is-found' Then they to-be-merry-became

Pu-ni shomoi-hā pu-ni pīshā tēdāovābā fetēng-hā dang-bā iyāhang-hā pu
This-of time-at his son elder field-in was afterwards he
 fai-lu na rugung-hā shā-fai-lu tambā āru paibā-ni shabad khānā-khā,
having-come house nigh having-approached music and dancing-of sound heard.
 Pābā pu sākar shā-si-kha juru-lu sang-khā, 'ibū kārāo-ni kāran
Then he servant person-one having-called asked, 'this word-of reason
 shumung'' Pābā sākar thēi-khā, 'nung-ni pufuang fai-khā, āru nini
what?' Then servant said, 'thy younger-brother is-come, and thy
 pafā pu-kha shāo-hām-lu mai-bāni gi-ri-khā lung-ri-khā'
father him safe-and-sound receiving-on-account-of hath-given-to-eat hath-given-to-drink'
 Pābā pu thāmshu-paiga-lu na-sing-hā thāng-gābā mujungī-ā-khā, ār-bāni
Then he having-become-angry house-in-to to-go would-not, therefore
 pafā paiji-hā paiga-lu pu-kha falā-khā Pābā pu pafā-gi
father out having-come him-to entreated And he his-father-to
 thēi-khā, 'nai, āng isi-din nini sehisukdi khālai-lu,
said, 'lo, I these-many-days thee-of service having-done,
 mangshuhāba nini hukum shēbai-ā, khāfuyungthu-rāo-nē lugu
ever-even thy commandment transgressed, friends with
 mīlāo-gībā āni-pānthā brin-pāshā mā-si-ba ri ā adēba nini
to-make merry me-to goat-young-one animal-one-even gapest-not but thy
 ibū pāshā bōshvā-nē lugu nini rāng shēbai-luthār-khā bu fai-bāhānang,
this son harlots with thy money devoured he was-come,

pu-ni-pīnthā nung khub jī-ri-khā lung-ri-khā.' Pāhā pu thēi-khā,
him-for thou well gavest-to-eat gavest-to-drink 'Afterwards he said,
 'A āni pāshā, nung saiphām-ba āni lugu-nung dang, āru āni
 'O my son, thou ever-even me-of with art, and my
 jē-jē dang, khērē-ba nuni-nang, adēba nini ibu nu-fuang
whatever is, all-even is-thine, but thy this thy-younger-brother
 thēi-nānāng-ba, āra thāng-jā-khā, kāmā-nānāng-ba, mai-khā; ār-bāni
although-was-dead, and living-became, although-was-lost, is-found, therefore
 jung khājājālāi mānāng-rē'
we merry should-make

[No 16]

TIBETO-BURMAN FAMILY. BARĀ OR BODO GROUP

DĪMĀ-SĀ OR HILLS KACHĀRI

HŌJAI DIALECT.

(DISTRICT NOWGONG)

SPECIMEN II.

QUESTION

ANSWER.

Nini pumāng shumang?

Your name what?

Āni pumāng Āsirām

My name Āsirām.

Nini na pārā-hā?

Your house where?

Āni na Rangkhāng Mauzā

My house (in)-Rangkhang Mauza

Nung shumung khālai-hi jī-rē?

You what doing eat?

Ang Mandal khusi dang-rē.

I village-head-man work am

Nini kisām-hā bisilai khājānā jā-rē?

Your circle-in how-much revenue is?

Prāya rājā-talai jā-rē

About 600 are

Rāyat bisilai dang?

Raiyats how-many are?

Uchikrēy rājāthām-lai jā-fu-rē

Many-not 300-about may-be

Nini na-hā shibēn bisilai dang?

Your house-in men how-many are?

Miājāng misānjujāng ji

Men women ten.

Nini tāgālai mai pēdē jā-khā?

Your this-season paddy how grew?

Khob hām-khā

Very good-was

Bisilai mai mai-khā?

How-much paddy got?

Ji-mā-ni jokhājāng mai-khā.

To-eat-of enough got

Nishi prā du lung-rē?

You wherefrom water drink?

Jung bil-ni du lung-rē

We lake-of water drink

Nishi-ni na-ni-fring bil-hā bisilai

Your house-from lake-to how

Jini na bil rugung-bā.

Our house lake (is) near.

jēng-bēi?

far?

GĀRŌ OR MĀNDĒ KUSIK

The Gārōs call themselves 'Māndē,' which is the word in their vernacular for 'man'

Gārō is spoken principally by the inhabitants of the Garo Hills, and also in the plains at their feet, *viz*, the Districts of Kamrup, Goalpara, the State of Cooch Behar, the Districts of Jalpaiguri, Mymensingh, and Dacca. It is, moreover, spoken by small numbers of people in Sibsagar, Darrang, Nowgong, the Khasi and Jaintia Hills (where it is called 'Dyko'), and Sylhet.

Besides the standard dialect, and forms of speech returned simply as 'Gārō,' without any dialectic designation, the following names have been returned as those of dialects of this language. In order to complete the subject particulars are given for the standard and unspecified dialects also.

Dialect	Where spoken.	Number of speakers	
Standard or Āchik	Garo Hills	30,000	
	Goalpara	11,700	
	Kamrup	5,100	
	Mymensingh	8,600	
(Under name of 'Mānde')			55,400
Ābeng	Garo Hills	33,000	
	Mymensingh	5,000	
			38,000
Ātong, Āting, or Kuchu	Garo Hills	10,000	
	Mymensingh	5,000	
			15,000
Āwī	Garo Hills		20,000
Chibok	Garo Hills		1,500
Dala	Garo Hills		500
Rugā	Garo Hills		500
The so-called 'Kōoh' dialects	Dacca	4,500	
	Garo Hills	5,500	
	Goalpara	300	
			10,300
Unspecified	Sibsagar	430	
	Darrang	600	
	Nowgong	1,200	
	Sylhet	550	
	Khasi and Jaintia Hills	670	
	Cooch Behar	1,200	
	Jalpaiguri	4,013	
	Dacca	200	
			8,868
GRAND TOTAL			150,068

It will be understood that most of these figures are merely rough approximations. No attempt was made at the last census to separate out the different dialects. It is to be regretted that I have not succeeded in obtaining any specimens of several of those mentioned above.

The Gārōs call their language 'Māndō Kusik,' *i.e.*, the language of the men, or 'Āchik Kusik,' *i.e.*, the language of the hill men. All the dialects bear a strong resemblance to each other, though to a foreigner, learning to converse with the natives, the differences are striking enough. The Ātong or Kuchu dialect presents the greatest

variation Gārōs from other parts of the Garo Hills can make themselves fairly well understood wherever they go, except in the Ātong country. Ābeng is the dialect of the western half of the Garo Hills, Āchik of the centre, Āwi of the north-east, and Ātong of the Lower Someswarī Valley in the south-east of the Garo Hills, and the north-east of the District of Mymensingh. Chibok and Rugā are spoken only in a few small villages at the head-waters of the Nitai River, and Dālu at the village of that name on the Bogai. *Māndē* is said to be a corruption of *mān nī dē*, child of Mān. The Gārōs, like all the natives of the Assam Valley, call the Burmese *Mān*, and according to their tradition they came from the home of the *Mān*.

Gārō and Bārā or Plains Kachāri are by far the two most important members of the Bodo group. Between them, their speakers number more than 420,000 souls. In the introduction to the Bodo group, I have quoted Mr Gait's account of the main features of the Bārā language, and I cannot do better than here quote the passage on page 161 of the Census Report of Assam for 1891, in which he compares it with Gārō —

'The Gārō language is spoken by the Gārō tribe, which has its home in the Hills to which it has given its name. The very close affinity to Kachāri both in its vocabulary, and grammatical structure, is clearly seen from the vocables, forms of declension, and sentences given by Mr Endle in the note prefixed to his Kachāri grammar. A few further points of resemblance are noted briefly below. Adjectives in Gārō, as in Kachāri, generally follow the noun they qualify, the case ending being in that case attached to the adjective and not to the noun. They undergo no change to make them agree with the gender and number of the noun. Comparison is expressed by the dative case of the noun, to which is added some word meaning 'than'. The superlative degree is formed by the use of a word signifying 'all' and the word 'than' affixed to the adjective. The numerals differ from Kachāri in being arranged on a decimal system, but, so far as the Kachāri numerals go, the words used are practically identical. There is this further similarity, that the Gārō numerals, like the Kachāri, take varying prefixes according to the class of objects to which they are applied. When human beings are referred to, *sāl* (Kachāri *sā*) is prefixed, for irrational animals the corresponding prefix is *māng* (Kachāri *mā*), and for inanimate objects *gā* (Kachāri, *gāng* or *thai*). The conjugation of the verb is similar to Kachāri, but the particles used are different.¹ The potential mood, as in Kachāri, is expressed by words signifying ability, etc., added to the infinitive of the main verb. Except in the imperative, where *dā* precedes the verb, as in Kachāri, the negative is expressed by the addition of the word *jā* (Kachāri *ā*) after the verb, and the same particle is also used to make adjectives express a negative quality. The interrogative particle *mā* (Kachāri *nā*) is usually placed, as in Kachāri, at the end of the sentence.'

Gārō has no written character of its own. The local missionaries write it in both the Bengali and the Roman characters. The Bible has been translated into Āchik by them, in which dialect altogether about a hundred thousand copies of books have been printed including a dictionary, school books, religious works, and a monthly periodical which is now in the twentieth year of its existence.

Although Gārō possesses no aspirated consonants, we find, when it is written in the Bengali character, letters like *ক* (*kha*), *খ* (*tha*), and *ফ* (*pha*). These aspirations merely represent the greater stress which is laid on a consonant when it is at the commencement of a syllable, just as, in English, the *p* in 'pile' is more strongly pronounced than the *p* in 'map'. This false aspiration is not shown in writing Gārō in the Roman character, these letters being represented by *ka*, *ta*, and *pa*, respectively. Gārō has only one sibilant,—a dental *s*. Its pronunciation, however, fluctuates. Some Gārōs use a sound approaching *sh* as well as *s*, but there is no uniformity in their practice, and none of them ever pronounce it quite like the *sh* in 'should,' but always through the front teeth. I have hence written only *s* throughout.

¹ There are, however, resemblances; e.g., the Gārō *engā*, signifying the present definite corresponds to the Kachāri *dangman*; and *gen*, the sign of the future, to the Kachāri *gan*.

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GĀRŌ SKELETON GRAMMAR.

I PRONUNCIATION—The alphabet is *a, i, u, e, o, ā, ai, ng, l, g, ch, j, t, d, n, p, b, m; y, r, ʔ, w, z, s*. These are sounded as in Devanāgarī except that *o* has the sound of *o* in 'song'. The letter *ā* has the sound of the *ā* and *o* in 'prose'. The letter *i* has the sound of *i* in 'full'. It is never pronounced long, as in 'rule'. The letter *n* is pronounced as in 'song'. An apostrophe in the middle or at the end of a word indicates a jerky, staccato, utterance at the preceding syllable. Regarding aspirated consonants and the pronunciation of *s* see p. 60.

II NOUNS—There is no grammatical gender. Sex is indicated by special words in the case of human beings, and by adding words for 'male' and 'female' in the case of the lower animals. Plurality is indicated by adding a noun of number usually *ā* or *ni* all. The lengthen is by suffixes which are added to the base without causing any euphonic change. When a noun follows a noun the suffixes are added to it, and not to the noun. Thus—

	Sing.	Plur.	Adjectives usually follow the noun they qualify. They do not change for gender. The suffixes denoting case are placed after the adjective. Thus <i>māndā nāmā</i> , a bad man, <i>māndā nāmā ni</i> , of a bad man, and so on. Numerals are always used with generic nouns, thus <i>sāl</i> is used when human beings are counted, <i>gā</i> when inanimate things are counted, <i>māng</i> when animals are counted and <i>bo</i> when trees are counted. These nouns are prefixed to the numerals. Thus <i>māndā sāl gni</i> , two men. The prefix <i>gā</i> is also employed in simple counting thus, <i>gā sāl, gā-gni, gā gūām</i> , one, two, three. This is also used in Abeng but in Atong, Röch and Japiguri it becomes <i>gōe</i> (<i>goi</i> or <i>gō</i>), and in Puga <i>gai</i> . After twenty these particles are added between the tens and the units.
Nom.	<i>son rāng</i>	<i>song rāng</i>	
Acc.	<i>son rāng lu</i>	<i>song rāng lu</i>	
Inst.	<i>son rāng chī</i>	<i>song rāng chī</i>	
Dat.	<i>son rāng nā</i>	<i>song rāng nā</i>	
Abi.	<i>{ son rāng ā-ni son rāng ni ā</i>	<i>{ song rāng ā-ni song rāng ni ā</i>	
Gen.	<i>son rāng ni</i>	<i>song rāng ni</i>	
Loc.	<i>{ son rāng ā son rāng ā-ni son rāng chī son rāng chī-ni</i>	<i>{ song rāng ā song rāng ā-ni song rāng chī song rāng chī-ni</i>	
Vo.	<i>u song rāng</i>	<i>u song rāng</i>	

III PRONOUNS—The Personal pronouns have distinct forms for the singular and for the plural. They are (1) *āeē* I, *āeēngā* we (including the person addressed), *chingā* (excluding him), (2) *nāā*, thou, *nā simāng*, you, (3) *āi* he, *āiāng*, they. Some of these change their forms before the case suffixes. Thus, *ānā* becomes *āng*, as in *āng-ni*, my, *āeēngā* and *chingā* drop the final *a* as in *chingā ni*, our, *nā ā* becomes *nāng* as in *nāng ni*, thy. The others do not change. Thus *nāmāngā* is, your. The Demonstrative pronouns are *sā pl* *sā rāng*, this, and *uā*, that. The oblique form are *ā* and *uā* and *āiāng* are Interrogative pronouns and mean 'who' *mā* is 'what?' There is no Relative pronoun, a participle or verbal noun being used instead. The Reflexive pronoun is *ān'chāng*, own.

IV VERBS—Verbs Substantive. These are *dong* and *anāng* which mean to 'exist' and *ong*, to be (a copula). The letter *ā* may also be used as a copula. Thus *nāāng ā*, it is good, *nol ā*, a house, *nol ā*, it is a house. The principal word is in fact treated as if it were a verbal root.

Gen. verbs do not change for number or person, both of which are indicated by the subject. There is, hence, only one form for all numbers and persons of each tense. The various ideas connoted by mood and tense are indicated by suffixes as in the following conjugation of the verb *dol*, beat.

Pres. n' *āngā dol-ā*, I beat

Pres. Definite *āngā dol-eng-ā*, *āngā dol ē dong ā*, I am beating

Imperfect *āngā dol-eng-ā lū*, *āngā dol-eng-ā chim*, *āngā dol-eng ām* (dialectic), I was beating

Past *āngā dol-ā lā*, *āngā dol-jol*, *āngā dol-ā chiri*, *āngā dol-om* (dialectic), I beat. *Dol-ā lā* is also used as a perfect.

Perfect *āngā dol-ā lā*, I have beaten

Pluperfect *āngā dol-ā lā-chim*, I beat a long time ago. I had beaten

Future *āngā dol-gen* and (dialectic) *āngā dol niri*, I shall beat

Imperative *nāā dol-lu*, beat thou

Subjunctive Pres. *āngā dol nā mān nā*, I may beat

Past *āngā dol-gen-chim*, had I beaten

Infinitive *dol-yā*, to beat.

Participles

Conditional, *dol-y-dō*, if beating

Present, *dol-ē*, beating

Past *dol-ō-ā*, having beaten

Verbal nouns

Active, *dol-gipā*, he who beats. This suffix is also used with nouns much like the Hindōstāni *vīlā*

Passive, *dol-gimin*, he who is beaten, so *vīl-gimin*, that which is built

The Causal Verb is formed by adding *āt* to the root, as *āngā dol-āt-ā*, I cause to beat

The Passive Verb " " *ā lō mān* to the root, as *āngā dol ā lō mān-ā* I am beaten

The Intensive Verb " " *bē* to the root, as *āngā dol-bē ā lā*, I have well beaten

The Negative Verb " " *jā* to the root, as *āngā dol-jā-ā*, I do not beat. The future is *dol-jā uā*. The Imperative is *dol-nā bē*

The Interrogative particle *mā* is usually put at the end of the sentence, as *nāā u nā lāhā ā mā*, do you fear him?

With regard to the preceding skeleton grammar, the following additional remarks, which are mainly based on information kindly supplied by the Reverend M C Mason, will be found of use

The staccato pronunciation of a vowel, which is indicated by an apostrophe, is what in more Eastern Indo-Chinese languages is called a 'tone' In them it is known as the 'abrupt tone'

It is to be noted that Gārō words and modifications are freely built up by, or contracted from, other Gārō forms For example take the case endings, *ō* is the sign of the Locative, *nī* of the genitive, and *kō* of the accusative, *ō-nī*, of in, becomes 'from', again, *ō-nī-kō* is 'from,' but always implies separation by some force, so that the action causing the separation terminates, as it were, upon an object which is indicated by *kō* Similarly, nouns in any case can be treated as verbs, as *ā'bāō*, in a field, *ā'bāō-chim* (he) was in the field As an example of contraction we may take *rē'bāengā*, is coming, which is formed from *rē'bāē*, coming, and *ong'ā*, is This is plainer in Ābeng, where the form is *rē'bāongā* In the first the initial *o* of *ong'ā* has been elided, and, in the second, the final *ē* of *rē'bāē*

In regard to pronouns, *ā'chungā*, we (including the person addressed), is contracted from *nā'ā*, thou, and *chungā*, we A form *nā'chungā* is still in use. In Kamrup we have *ān'chungā* *Angā-chim*, means 'it was I'

The three auxiliary verbs *dong*, *ong'*, and *gnāng* (or in Kamrup *gnung*) differ slightly in meaning *Ong'ā* is the copula, 'is' *Guāng* means 'there is' or 'is there?' *Dongā* is a stronger form than *gnāng*, and is probably a contraction of *donē ong'ā*, is being placed (see above for the contraction), by dropping the *onē*.

In verbs, the present definite is a contracted form, as explained above In the past tenses the termination *āhā* is a simple indefinite past, while *chim* is a definite past and is added to other tenses, as in *dohā chim*, *dohengā-chim*, *dohengāhā chim* With the future it implies a past condition contrary to reality In Ābeng *chim* becomes *ming*, and in Rugā *minō* *Āhā* and *jok* are often used interchangeably, especially by careless speakers, but, properly, *jok* gives more the force of the perfect Thus, *nikāhā*, (he) saw, but *nikjok*, (he) has seen There is, really, no form for a pluperfect ('I had beaten') A past tense must be used, and the meaning judged from the context

There are several future endings with various shades of meaning Thus *rē'āng-gen*, (he) will go, *rē'āng-gen-jok* (implying a completed determination), (he) has decided to go, *rē'āng-nākā* (contracted from *rē'āng-nā-shā*), (he) wishes to go, *gnī* (contracted from *gennī*, of the will) implies a certain future, as *ā'chungā sī-gnī mändē*, we are men who are destined to die

There is a difference in meaning between the verbs *rē'ā* and *rē'āngā*. The first implies merely voluntary motion (Hindī *chal'nā*), and the second that motion is away from (Hindī, *chalā jānā*), or continued (to go along)

An almost limitless number of particles may be used to express manner, degree, or character of the action, actor, or object acted upon, by placing the particle after the verbal root Thus *ē* (derived from *rē'ā*, go, compare the Kamrup form) in *nik ē-jok*, for *rē'āngē nikjok*, (he) went and saw, *nik-bē āhā*, (he) saw intensely, *nik-toh-jok* (he) saw all, or all saw, according to the context

Ārō, the usual word for 'and,' is of course borrowed from Bengali The pure

Gārō idiom is to use the particle *mu*, *māng* or *ming*, meaning 'with,' according to dialect or locality. Thus, *Jōhon-mu Jākōb iē'āngē mkāhā*, John and James went and saw.

The letter *n* is used to express emphasis or definiteness, and may be used at the end of any word, or any part of a word, according to conception. Thus *uā*, that, *uān*, that one, *āngnī*, my, *āngnin*, mine, *uān-ō*, in that one, *n-n-ō n*, at that (time) (here the *n* is added twice). If the final letter of the principal word is a consonant, a vowel is inserted, as in *pilāk ān*, all.

ĀCHIK OR STANDARD DIALECT

This dialect was returned from the Garo Hills District under the name of *Mā-chi*. It is the form of the Gārō language which is used by the local missionaries for literary purposes, and is fast superseding the other dialects. It is the speech illustrated in the preceding grammatical sketch. It is spoken in its purity in the centre of the Garo Hills, but also appears, with slight variations in Goalpara, Kamrup, and Mymensingh. In the last named district it is called *Māndē*, which is the Gārō word for 'man.'

The number of its speakers is as follows —

Garo Hills	30,000
Goalpara	11,700
Kamrup	5,100
Mymensingh	8,600
	<hr/>
TOTAL	55,400
	<hr/>

These figures are only approximate estimates, as no attempt has been made in the census of 1891 to classify the Gārō dialects.

The following version of the Parable of the Prodigal Son in the Āchik dialect is taken from the existing translation of the gospel of St. Luke by the Reverend M. C. Mason of Tura. I seize this opportunity of expressing my obligations to that gentleman for much valuable information regarding the Gārō language generally, and also for the kindness with which he has prepared the list of words in the Rugā dialect.

The version is first given in the Bengali character, to show how Gārō is written in that alphabet, and subsequently in the usual method in the Roman character with interlinear translation.

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

GARÔ

ACHIK OR STANDARD DIALECT

BENGALI CHARACTER

(The Rev M C. Mason)

(GARÔ HILLS)

বান্দিবাবা মান্লেনি দেকাহে সাকগ্নি গাংচিন্। উঘানাংগনি অক্গিতে বাগিপাখো ইনাহা, ও আকা, গামোনি আংনা গাআকগ্নি কান্খো আংনা অন্‌বো। উনোন্‌ উয়া উঘানাংনা লাংগিধাংআনিখো হুদাংজ্‌ক্‌। উন্‌জামানো আদিতা নান্‌ অং‌এবা উবা দেদঙ্গিতে ফিলাক্‌ গাম্‌খো বাচিনংএ নং‌ চেলাচি বেআংজ্‌ক্‌, আবো উঘানো নান্‌গিজা দাকারিন্‌ গান্‌ধাংখো কসিহা। আরো উনি ফিলাক্‌খোন খবচ খানানোবা উয়া নং‌ও বিলংএ খাবাপ্‌ অং‌বেয়াহা। উনোন্‌ উবা চাআসিবাংজ্‌ক্‌। আবো উবা বেআংএ উবা নং‌নি সাকনাও দং‌াপজ্‌ক্‌, আবো উবা উধো ওবাক্‌ নিবিকচিনা আখাং‌ আবোএনা ওযাতাতাহা। আবো উবা ওবাক্‌নি চাআনি বিধাপ্‌বাংচি অক্‌ গাপাং‌না দিক্‌বেয়াচিন্‌, ইন্দিবা ফিলাক্‌বা উনা অন্‌জাজ্‌ক্‌। ইন্দিবা উবা গিসিক্‌ বাকিনে ইন্‌জ্‌ক্‌, ধাং‌খা বাগিপা আকানি বান্দিতা নং‌ন্বাং‌ চাআনিখো তাগ্রে নান্‌এআ, ইন্দিবা আং‌আ ইআমো অক্‌থিবে দিনানিবেং‌আ। আং‌আ চাখাতে তাখাং‌ বাওনা বেআংএ উনা ইন্‌গেন্‌, ও আকা, আং‌আ সান্‌গিনা আবো নাং‌নি নিকাও বাপ্‌খো দাকাহা নাং‌নি দেকাহেনে মিং‌খুনা নিখোজা, নাং‌নি ধাং‌খা বাগিপা নখন্‌ সাক্‌না গিতা আং‌খো দাক্‌বো। উনিখোয়া উবা চাখাতে আখাং‌ বাওনা বেবাজ্‌ক্‌। উনোন্‌ চেলেং‌-ফিদিওন্‌ উনি ফাং‌আ উধো নিকমোবে খাসাচাক্‌জ্‌ক্‌, আবো নান্‌আবিবাং‌ উধো গিপাকে ধুন্‌নিবেআহা। উওন উবা দেকাহে উধো ইনাহা, ও আকা, আং‌আ নান্‌গিনা, আরো নাং‌নি নিকাও ফাপ্‌খো দাকাহা, নাং‌নি দেকাহে ইনে মিং‌খুনা নিখোজা। ইন্দিবা বাগিপা আখাং‌ নখন্‌রাং‌খো আগানাহা, জনজন্‌ চনা নান্‌বাতাখো রাবোবে উধো গান্‌আবো, আবো উনি জাকোনা জাক্‌হেন্‌ আবো জাওনা জাখোপ্‌ অন্‌বো, আচিং‌ চাএ খাং‌চানা। মাখনা আং‌নি ইয়া দেকাহে নিবাহাচিন্‌, ইন্দিবা ধাং‌চাফিলাহা, আবো গিমাহাচিন্‌, ইন্দিবা মান্‌ফিলাহা। উনোন্‌ উঘানাং‌ খাং‌চানা আবোচেং‌জ্‌ক্‌ ॥

আরো উনি দেকাহে দান্‌ বাং‌গিপা আবোওচিন্‌। উনিখোয়া উবা বেবোবে নকোনা দেকাং‌বাওষা গ্ৰিপ্‌ ২ চুকাখো খুহা। উনোন্‌ নখন্‌রাং‌গনি সাক্‌নাখো অকামে, ইযাবাং‌ মাখ অং‌আ ইনে সিং‌আহা। উনোন্‌ উয়া উনা অগানাহা, নাং‌নি ভং‌গিপা বেবাহা, আবো নাং‌নি ফাআ উধো ঙান্‌সেং‌এ মান্‌ নোযানা আলানিখো দাকাহা। উনোন্‌ উবা ধাওনাং‌এ নিং‌চি নাপাং‌না দিক্‌জাজ্‌ক্‌। উওন্‌ উনি ফাআ অং‌খাং‌বাযে উধো মন্‌মন্‌জ্‌ক্‌। ইন্দিবা উবা আগানচাকে বাগিপাখো ইনাহা, নিবো, ইন্দিবা বিপেং‌ফায়াং‌ বাক্‌না খাং‌চানা গানা গিতা নান্‌আ চাং‌সাবা আং‌না দবক্‌ বিনা মাং‌নাখো অন্‌খুজা, ইন্দিবা জেন্‌সানো নাং‌নি ইয়া দেকাহে, দাবিবাং‌ বাক্‌না নাং‌নি জাং‌গিধাং‌আনিখো মিনোকগিপা বেবাহা, উনান্‌ নান্‌আ আলানিখো দাকাহা। উওন উবা উনা ইনাহা, দেদে, নান্‌আ ফাং‌নান্‌ আং‌ বাক্‌না গাং‌, আরো আং‌নি ফিলাকান নাং‌নি। ইন্দিবা আচিং‌ খাং‌চানা আরো ধাসোক্‌না নাং‌আ, মাখনা নাং‌নি ইয়া ভং‌গিপা দিরাহাচিন্‌, ইন্দিবা ধাং‌চাফিলাহা, আরো গিমাহাচিন্‌, ইন্দিবা মান্‌ফিলাহা ॥

[No 16]

TIBETO-BURMAN FAMILY. BÀRÀ OR BODO GROUP.

GARÔ.

ACHIK, OR STANDARD, DIALECT

(GARO HILLS)

(The Rev. M. C. Mason)

Badiabā mādē-nī dē-pāntē sāk-gnī gnāng chim Uā māng'-ō nī
A-certain man's son person-two were Them-from
 ohgitē pā-gipā-kō in ā hā, 'ō ā-pā, gām-ō-nī āng-nā
the younger him-who was-the-father to said, 'O my-father property from me to
 gā'ākgnī pāl-kō āng-nā on'-bō' Unōn uā uā-māng'-nā jāng gitāngā-nī-kō
about-to-fall share me-to give' Then he them to the means-of-living
 suāl-jok Un jā'mānō āditā sāl ong'-ōā uā dē-okgitē pilāk gām-kō
divided Of-that after some day having-been that son-youngest all property
 rā'chimong-ē song chelā'-chī rē'āng-jok, ārō uānō nām-gijā dākārī-n
collecting country distant-to went away, and there good-not doing-only
 gām-tāng-kō rusi-ā-hā Ārō u nī pilāk-kō n khoroch kā'mān-ōā uā
property-own wasted And his all-even expenditure having-been made that
 song-ō bilongē kārāp ong'-bē ā-hā Unōn uā chā'āsibā-eng-jok
country-in excessive famine was very Then he was beginning-with scarcity-to-eat
 Ārō uā rē'āng-ē uā song-nī sāk-sā-ō dong nāp-jok, ārō uā u kō
And he going away that country-of person-one-on stay-entered, and he him
 wāk nīrik-ohī nā ā'tāng ā'bā-ō-nā wātāt-ā-hā Ārō uā wāk nī chā'ā-nī
swine watching for his own field-to sent And he swine's eating-of
 bikāp-rāng-chī ok gāpāt-nā sik-bē ā chim, indibā pilāk-bā u-nā
pods-by-means-of belly filling-to wished very-much, but every one him to
 on'-jā-jok Indibā uā gusik rā'pūl-ē in-jok, 'tāngkā rā'-gipā ā-pā-nī
gave-not But he mind taking-again said, 'money taker my-father's
 bādītā nokol-rāng chā'ā-nī kō āgrē mān'-eng ā, indibā āngā iānō
how many servants food in-excess are-getting, but I here
 ohkri-ē sināsī-eng-ā Āngā chākāt-ē ā'tāng pā-ō-nā rē'āng-ē u nā
being-hungry am-about-to-die I arising my-own father-to going-away him-to
 in-gen, "ō ā pā, āngā sālgī-nā ārō nāng'-nī nikā ō pāp kō dāk-ā-hā,
will say, "O my father, I heaven-to and thy sight-in sin did,
 nāug'-nī dē-pāntē 'n-ē mingku nā nitō-jā, nāng'-nī tāngkā rā'-gipā
thy son saying call-still-to for worthy-not, thy money taker
 nokol sāk-sā gitā āng-kō dāk-bō'' U-nī khōā uā chākāt-ē ā'tāng
servant person-one like me make'' That-of after he arising his-own
 pā-ō-nā rē'bā-jok Unōn chel'engpitōn u-nī pā ā u-kō nīksō ē
father to came Then far away yet-being his father him seeing-before

hā'sāchāk-jok, ārē dāārāng ē u-kō gipāk-ē ku'dim-bē-ā-hā Uōn uā
pitied, and running him embracing kissed very-much Then that
 dē pāntē u-kō in ā-hā, 'ō ā pā, āngā sālgi-nā ārō nāng'-nī nikā ō
son him to said, 'O my-father, I heaven-to and thy sight in
 pāp kō dāk-ā-hā, nāng'-nī dē-pāntē in ē mingku-nā nitō-jā' Indibā
sin did, thy son saying call-still-to worthy-not' But
 pā-gipā ā'tāng nokol-rāng-kō āgān-ā-hā, 'jol'jol cholā
he who was the-father his-own servants-to said, 'immediately (a) coat
 nāmbātā-kō rā'bā ē u-kō gānāt-bō, ārō u-nī jāk-ō nā jākstom ārō jā'-ō-nā
(the)-best bringing him clothe, and his hand on (a)-ring and foot-on
 jā'-kōp on'-bō, ā'ching chā'-ē katchā-nā Mai-nā āng-nī iā dē pāntē
sandal give, (let)-us eating rejoice For my this son
 si-ā hā-chim, indibā tāngchāpīl ā-hā, ārō gim-ā-hā-chim, indibā
had died, but has come-back-to-life, and had-been-lost, but
 mān'pīl-ā-hā' Unōn uā-māng' katchā-nā ā'bācheng-jok
has been found again' Then they rejoice-to began
 Ārō u-nī dē pāntē dāl'bāt gipā ā'bā-ō chim U-nī kōā uā
And his son he who-was-the-biggest field-in was That-of after he
 rē'bā ē nok-ō-nā sēpāng-bā-ōā grip-grip chrokā kō knāhā Unōn nokol-rāng ō nī
coming house-to having-neared 'grip grip' dancing heard Then (the)-servants from
 sāk-sā kō okām ē, 'iā-rāng mai ong'ā?' in-ē sing'-ā-hā Unōn uā u-nā
person-one calling, 'these what are?' saying asked Then he him-to
 āgān-ā-hā, 'nāng'-nī jong-gipā rē'bā-hā' ārō nāng'-nī pā ā
said, 'thy he-who is the-younger brother came, and thy father
 u-kō ān'seng-ē mān'sōā-nā ālā-nī kō dak ā-hā.' Unōn uā kā'onāng-ē
him well getting beforehand-for a-feast made' Then he being-angry
 ning'-chī nā-pāng-nā sik-jā-jok Uōn u-nī pā-ā ong'kātā-ē u-kō mol'mol-jok
within to enter-to wished-not Then his father coming-out him besought
 Indibā uā āgānchāk-ā pā-gipā kō in ā-hā, 'ni-bō, inditā bilsī āngā
But he answering he-who-was the-father to said, 'behold, so-many year I
 nāng'-nā gām-ā hā, chāng-sā-bā nāng'-nī gē'etā-kō chāk-chuk-ku-jā, indibā
thee-for worked, once-even thy command resisted-yet-not, but
 ripengskā-rāng bākā katchā-nā mān'-nā gitā nā'ā chāng sā-bā āng-nā
fellow-friends with rejoice-to get-to like thou once-even me-to
 dobok bi'sā māng sā-kō on'ku jā, indibā jonsāl-ō nāng'-nī iā
goat young-one animal-one gavest yet-not, but when thy this
 dē-pāntē, dāri-rāng bākā nāng'-nī jāng gitāngā-nī-kō minōk-gipā,
son, harlots with thy means-of-living the-one-that-swallowed-up,
 rē'bā hā, unōn nā'ā ālānī kō dāk-ā-hā' Uōn uā u-nā in-ā-hā, 'dēdē,
came, then thou a feast made' Then he him to said, 'dear-son,
 nā'ā pāngnān āng bākā gnāng, ārō āng-nī pīlākān nāng'-nī n
thou always me with existest, and mine all thine-even.

Indibā	ā'ching	kāchā nā	ārō	kā'srōk-nā	nāng-ā	mainā	nāng'-nī	iā
But	we	rejoice to	and	be-glad-to	ought,	for	thy	thus
	jong-gipā		si-ā-hā-chim,	indibā		tāngohāpīl-ā-hā,		ārō
he who-is-the-younger-brother			had-died,	but		has come-back to-life,		and
gim-ā-hā-chim,	indibā		mān'pīl-ā-hā '					
had been-lost,	but		has-been found-again.'					

The Gārō spoken in Kamrup differs slightly from the standard, though not sufficiently to constitute an independent dialect

The following peculiarities may be noted —

The suffix of the ablative is *nīhō*, not *ōnīhō* Thus, *pālgiṇānīhō*, from a shop-keeper

The first person plural, including the person addressed, is *ān'chingā*, not *ā'chingā*

The usual termination of the past tense is *ōm* The termination *joh* is also sometimes heard, but it is an importation from the Garo Hills

The termination of the future is *nim*, not *gen* *Nim* is also used in the north-east of the Garo Hills

The negative imperative is not *doḥ-nā bē*, but *doḥ-jā-bē*, which in other dialects has an intensive force, 'do not strike at all'

The initial consonant of the verbs *re'ā* and *rē'āngā*, to go, is dropped, so that we have *ē'ā* and *ē'āngā* These words are often sounded *he'ā* and *hē'āngā*, the aspirate being said to be due to the effort to emphasise the staccato sound of the *ē'* Or it may be due to Bārā influence compare the list of words on page 4

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

GARÔ.

STANDARD DIALECT OF KAMRUP

(DISTRICT KAMRUP)

(The Rev. C E. Burdette, 1899)

TRANSLITERATION OF TRANSLATION OF PARABLE OF THE
PRODIGAL SON INTO GARO

Bādīābā mādēni dēpāntē sāk-gnī gnungchim Uāmāng'ōnī'
A-certain man's son person-two were Them-from
 okgitē pāgipākō inōm, 'ō āpā, gāmōnī āngnā
last-born (child) the-one-who-is-father-to said, 'O father, wealth from me-to
 gā'ākgnī pākō āngnā on'bō' Unōn uā uāmāng'nā jānggātāngāmko
destined-to-fall share me-to give' Then he them-to the-means-of-living
 sūālōm. Unjā'mānō bānggiyā sāl hē'āngō uā dē okgitē pilāk
divided That-after many-not day being-gone the child-last-born all
 gāmko rā'chumangē song chel'āchī hē'āngōm, ārō uānō nāmgiyā
the-wealth collecting country a-distant to went, and there good-not
 dākārīn gāmātāngkō gimātōm Ārō unī pilākhōn
doing(s)-merely (his)-own-wealth destroyed And his all
 khoroch kāmānō uā songō kārāp ong'bōōm Unōn
expenditure being-made that country-in famine was-intensely Then
 uā chā'āsibāēdong Ārō uā hē'āngō uā songnī sāk-sāō
he was-becoming-destitute And he going that country of person-one-in
 dongnāpōm, ārō uā ukō wāk nīrīkohīnā ān'tāng ā'bōōnā
took refuge, and he him swine herd for to (his)-own field-to
 wātātōm Ārō uā wākni chā'ānī bikāprāngchī ok
sent-(caused-to-leave) And he swine's food hushs-with belly
 gāpātānā sīkbēāchim, indibā pilākba unā on'jāōm Indibā uā
fill-to wished-intensely, but even-all him-to gave-not But he
 gīsīk rā'pilē inōm, 'Tāngkā rā'gipā āpānī bādītā
senses taking-back said, 'Money one-who-receives father's how-many
 nokoliāng chā'ānikō chūōng'ē ārō āgrēpilē mān'ēdong, indibā
slaves food sufficing and exceeding are-getting, but
 āngā okhriē sīnāsīdong Āngā obākātē ān'tāng pāōnā
I hungering am-being-about-to die I arising (my)-own father-to
 hē'āngē unā in-nim, " Ō āpā, āngā sālgīnā ārō nāng'nī
going him-to will-say, " O father, I Heaven-against and thy

1 'For' in an adversative sense

mikhāngō <i>presence-in</i>	pāp <i>sin</i>	kāom , <i>have-done ,</i>	nāng'ni <i>thy</i>	dēpāntē <i>son</i>	'nē <i>saying</i>	mingkunā <i>call still-to</i>
nītōjā , <i>fit-(am)-not ,</i>	nāng'ni <i>thy</i>	tāngkā <i>money</i>	rā'gipā <i>taker</i>	nokol <i>slave</i>	sāksā <i>person one</i>	gitā āngkō <i>like me</i>
dākbō " " <i>make."</i>	Unikōā <i>Afterwards</i>	uā <i>he</i>	chākhātē <i>arising</i>	ān'tāng <i>(his)-own</i>	pāonā <i>father-to</i>	hē'bāom <i>came</i>
Indibā <i>But</i>	unī nāmen <i>his very</i>	chel'-ē-dongpitōn <i>in-being-still-distant</i>	unī pāā ukō <i>his father him</i>	pāā ukō <i>seeing-before-hand</i>	nīksōē	
kā'sāchākōm , <i>petied ,</i>	ārō <i>and</i>	dāāriāngē <i>running</i>	ukō <i>him</i>	gipākē <i>embracing</i>	khudimōm. <i>kissed</i>	Uōn uā <i>Then the</i>
dēpāntē <i>son</i>	ūko <i>him-to</i>	inōm, <i>said,</i>	'ō <i>O</i>	āpā, <i>father,</i>	āngā <i>I</i>	sālginā <i>Heaven against</i>
nāng'ni <i>thy</i>	nikāo <i>sight-in</i>	pāp <i>sin</i>	kāom , <i>have-done ;</i>	nāng'ni <i>thy</i>	dēpāntē <i>son</i>	inē <i>saying</i>
mingkunā <i>call-still-to</i>	nītōjā. <i>fit-(am)-not '</i>	Indibā <i>But</i>	pāgipā <i>he-who-is-father</i>	ān'tāng <i>(his) own</i>	nokolrāngkō <i>slaves-to</i>	
āgānōm, <i>said,</i>	'Cholā <i>' Coat</i>	nāmbātākō <i>the-best</i>	rā'bāē, <i>bringing</i>	ukō <i>him</i>	gānātbō , <i>cause-to-put-on ,</i>	ārō <i>and</i>
jākhōnā <i>the-hand on-to</i>	jāketem, <i>a-ring,</i>	ārō <i>and</i>	jā'onā <i>the-foot-on-to</i>	jā'khōp <i>sandal</i>	on'bō , <i>give ,</i>	ārō ān'ching <i>and we</i>
chā'ē <i>eating</i>	kā'chānā <i>to-rejoice (1st Pers Impve)</i>	Mānā <i>For</i>	āngnī iā <i>my this</i>	dēpāntē <i>son</i>	sīōmchim, <i>had-died,</i>	
indibā <i>but</i>	tāngchāpilōm , <i>has-come back to life ,</i>	ārō <i>and</i>	gīmāōmchim, <i>had-been-lost,</i>	indibā <i>but</i>	mān'pilōm ' <i>has-(been)-got back '</i>	
Unōn <i>Then</i>	uāmāng' <i>they</i>	kā'chānā <i>rejoice-to</i>	ā'bāchengōm <i>began</i>			
Ārō <i>And</i>	unī <i>his</i>	dēpāntē <i>son</i>	dāl'bātḡipā' <i>the-one-who-was-great</i>	ā'bāōchim <i>in-the-field-was</i>		
Unikōā <i>Afterwards</i>	uā <i>he</i>	hē' bāē <i>coming</i>	nokōnā <i>the house-to</i>	sēpāngbāōā <i>being-come-near</i>	bāngsi <i>flute</i>	
sikākō <i>the-blowing</i>	ārō <i>and</i>	gripgrīp <i>the-whole-company-together</i>	chrokākō <i>the-dancing</i>	knāōm <i>heard</i>	Unōn <i>Then</i>	
nokolrāngōnī <i>the-slaves from</i>	sāk-sākō <i>person-one-to</i>	okāmē, <i>calling,</i>	'iārāng <i>' these</i>	mai <i>what</i>	ong'ā ? ' <i>are ? '</i>	inē <i>saying</i>
sing'ōm <i>asked</i>	Unōn <i>Then</i>	uā <i>he</i>	āgānōm, <i>said,</i>	'nāng'ni <i>' thy</i>	jongḡipā <i>one-who is-a-younger-brother</i>	
hē'bāōm , <i>has-come ,</i>	ārō <i>and</i>	nāng'ni <i>thy</i>	pāā <i>father</i>	ukō <i>him</i>	ān'sengē <i>well</i>	mān'sōānā <i>getting-beforehand-for</i>
ālā <i>feast</i>	dākōm ' <i>has-made '</i>	Unōn <i>Then</i>	uā <i>he</i>	kā'ōnāngē <i>being-anxious</i>	ning'chī <i>the-inside-to</i>	nāpāngnā <i>go-in-to</i>

¹ First born would be expressed by the word *deḍakrā* = righthand child.

sɪkjāōm Uōn ūnī pāā ong'kātbaē ukō mol'molōm.
wished-not Then his father coming-out him entreated
 Indibā uā āgānchākē pāgipākō inōm, 'nībō, inditā
But he answering him-who is father to said, 'look, so many
 bilsī āngā nāng'nā gāmō, chāngsābā nāng'nī gē'etākō
year I thee-for laboured, even-once thy commandment
 chākchikkujā, indibā ripengskārāng bāksā kā'chānā mān'nā,
have-disregarded-yet-not, but friends with rejoice-to to get,
 gitā nā'ā chāngsābā āngnā dobok bi'sā māngsākō on'khuajā,
so-as thou even-once me-to goat young live-thing one hast-given-yet-not,
 indibā jensālō nāng'nī iū dēpāntē, dārīrāng bāksā nāng'nī
but at-what-time thy this son, harlots with thou
 jānggitāngānikō minokgipā hē'bāōm, unān nā'ā ālā dākōm '
means-of-living one-who-swallows has come, him-for thou a-feast hast-made'
 Uōn uā unā inōm, 'dēdē, nā'ā pāngnān āng bāksā gnung,
Then he him-to said, 'child, thou always me with art,
 ārō āngnī phulākān nāng'nin Indibā ān'ching kā'chānā ārō
and my all thine But we rejoice-to and
 kā'sroknā nāngāchim, māinā nāng'nī iū jonggipā
exult-to was-necessary, for thy this he-who-is a-younger-brother
 sīōmchim, indibā tāngchāpūlōm, ārō gīmāōmchim, indibā
had-died, but has come-back-to-life, and had-been-lost, but
 mān'pūlōm '
has-(been)-got-back '

ĀBENG

The Ābeng dialect of Gārō is spoken in the western half of the Garo Hills, and in the neighbouring part of Mymensingh, by about 38,000 people

The dialect differs but slightly from the standard. In the pronouns, the Kachārī form *bī* is used to mean 'he' or 'she'. It is applied only to human beings. We notice the use of pronominal prefixes, in forms like *āng-pā* or *ā-pā*, for *āng-nī pā*, my father

In verbs, the future termination is *nāivā*, which corresponds to the negative future termination *jāivā*, found in Āchik. In the past tense *ming* is substituted for *chim*

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GÂRÔ

ABENG DIALECT

*(The Rev J. Ellison)**(DISTRICT, GARO HILLS)*

Ak-sā mändēni depāntē āk-gni dongāming Bisongni jāngohiō
Person-one man's son person-two scene Them-of (the) midst-in
 jonggipā pāgipāhō āgānjok, 'ō āpī, jē gām āngī
(the)-younger-brother (the)-father-to said, 'O father, what property I
 mānnāwā, ukō āngnā ronbō' Uōn āpā biui gāmkō suilē
get-will, that me to give' Then (the)-father his property dividing
 ronjok ākīsā sālnī jāmānō dē-sāchon dimdāk
gave (A)-little day-of after-in (the)-child-last-born all
 gāmkō chimbngē song chēlāchī rē'āngē, mung uōnī
(the)-property collecting (a)-country far to went-away, and there
 nāmgiā mändē gitā dākē ān'tāngni gāmkō bon'ttokjok Bini dimdāk
(a)-bad man like doing his-own property caused-to-end His whole
 gām bonōā, uā songō nāmēn ākāl hongjok, uōn biā
property when-ended, that country in excessive scarcity was, then he
 duk māmbejok Uōn biā rē'āngē uā songni āksā mändēō
distress got-exceedingly. Then he going that country's one man-in
 dongtimē chā'jok, biā bikō wākjinmā nīrikāl ābāchā wātētjok
abiding ate, he him swine-herd (-of) follow (the)-field-to sent
 Etnikōā biā wākni chā'āni chā'chēkō chā'nā hāmōbā,
Then he swine's eating-of husks eat-to sought-although-(he),
 dimdākbā binā ronjājok Jāmān kītkō biā gisikō ohānebie
all him-to gave-not Afterwards (the)-end-in he mind in thinking
 āgānjok, 'āngni āpāni bāsikbā dāngī rā'gipā nokoldrāng bāngēn
said, 'my father's how-many labour take who servants much
 mikō chā'nā mānōngā, āngāsā iānō okriē songā Āngā chākātē āpāōnā
rice eat-to getting-are, I-only here hungering dying-am I arising father-to
 rē'āngpīlē āgānnāwā, "ō āpā, silgāni mung nāmnikgijākō,
going-back say-will, "O father, heaven's both good-seeing-not (or displeasure),
 nāngni mung nāmnikgijākō dākāhā, nāngni depāntē mingē dāō
your and good-seeing-not have-done, your son calling now
 āngā nītōpājā, dāngā rā'gipā nokol āksāgitā āngkō rārikbō " " Unī
I fit-not-am, labour take-who servant one-like me keep " " This-of
 jāmānō biā chākātē āpāni mik-kāngōnā rē'āngjok Uōn chēlē
afterwards he arising father's face-unto went Then far-away

dongē bīnī āpā bīkō nīksōē kāsāchākbējok, mung kātē,
being his father him foreseeing had-compassion-much, and running,
 rē'angē, bīkō gīpākē, kudimāhā Uōn dēgipā bīkō āgānjok, 'ō
going, him embracing, kissed Then (the)-son him said, 'O
 āpā, silgānī mung nāmnīkijākō nāngnī mung nāmnīkijākō dākāhā,
father, heaven's both good-seeing-not your and good-seeing-not done-have,
 nāngnī dēgipī mingē āngā dāō nīōpājā' Indibā bīnī pāgipā
you child calling I now fit-not-am' But his father
 nokoldrāngkō āgānjok, 'tengrē bā'rā dimdāknā bātē nāmākō rābāē
(the)-servant told, 'quickly cloth all-than excelling good bringing
 bīkō gānctbō, mung bīnī jāksīō jāksitem, mung bīnī jā'chokō jākop
him clothe, and his finger-on ring, and his foot-on sandal
 ronbō Alung mā'su bisā milbēākō rābāē denbō, nāohingā chā'e
give And kine young fat-very bringing kill, we eating
 ān'sengnāwā, mainī āngnī iā dēgipā siōbā, tāngpilāhā, mung
happy-will-be, for my this child dead-although, lives-back, and
 gumāōbī, mānpilāhā' Uōn bisong ān'sengāhā
lost-although, got-back' Then they happy-were

Unī jāmānō bīnī dīpāntē dālbātgiṇā ābāō dongāming,
This of (the) after-in his son (the) largest (the)-field-in was,
 mung biā rē'bāē nok sēpāngōnā sokbāwā dokākō ārō
and he coming (the)-house near-unto arriving (the)-drumming and
 ān'sengīkō knāē nokoldrāng-ōnī āksākō ringgāmē sungāhā, 'māwā hongāhā?'
dancing hearing servants-from one calling inquired, 'what is (it) ?'
 Biā bīkō āgānjok, 'nāngnī jonggipā rē'bājok, ārō nāngnī pāgipā
He him told, 'you younger brother come-has, and your father
 bīkō hīn ān'sengē mānpilānā mā'su bisā milbēākō denāhā'
him body well getting-back-for (the)-kine young fat-very killed-has'
 Uōn biā kāchāi nokningāchā rē'āngnā gōngjājok Uōn bīnī āpā
Then he angry-being house-within-to go-to wished-not Then his father
 bārāngāōnī rē'bāē bīkō mālmoḥjok Indibā biā pāgipākō āgānjok,
(the)-outside to coming him besought But he father-to said,
 'nībō, bāsīk bilsinā dīpāt āngā nāngnī nokol giṭā dongongā,
'behold, how many year to until I your servant like am,
 r'āngsābā nāngnī āgānākō gālkujā, indibā āngā bādākē
once-even your saying rejected not-yet, but I in-order that
 bājushādrāngming tārimē chrokmēsāē chā'nā mānnūwā, indākē
companion-fellows with along dancing-feasting eat-to get-well, thus
 rāngsābā dobok bisā māngsākō āngnā ronkujā, indibā nāngnī jē
once-even goat young one me to given-yet-not, but your wish
 dēpāntē mēchīk dārīdrāngming tarimē nāngnī gāmkō chā'e būnetāshā, bīnī
son woman lewd ones-with along your property eating ended-has, his

rē kāmūāngō bīna bisā miltēālō denābā.' Tōn pāgipā āgānjok
coming-time-in him-for (the)-young fat-very filled' Then (the)-father said,
 'angdērāchā, nāā pānguān āngming tārime dongā, mung āngnī dumdāl
'my-child-darling, you always re-with along remain, and my all
 gām nāngnī. Indītā ēāchingā ānsengē chrolmēsānā nāngā, mānā
property (is)-yours But we happy-being dance-feast-to ought, for
 nāngnī uā jonggipā sīōbā, tāngchāpīlābā, mung
your that younger-brother dead-altoogh, come to-life-back-has, and
 gīmāōbā, mānpīlābā.'
lo'-although, got-back-has'

ĀTONG, KUCHU, OR ĀTING.

This dialect is spoken by some ten thousand people in the lower Someswari Valley in the south east of the Garo Hills, where it is known as Ātong or Kuchu, and by some five thousand in the neighbouring portion of the district of Mymensingh, where it is said to be called Āting. It presents some points of resemblance to that current in Cooch Behar and Jalpuguri, but, on the whole, is much more near to the Standard. The following are the principal points of difference between it and the latter.

Instead of the termination *gipā*, which we meet in the standard dialect, and which is equivalent to the Hindi *icālā*, we find *gābā*. This is of very frequent occurrence, and is often the equivalent of the English definite article. Thus, *icā'-gābā*, the father.

The termination of the accusative is *ō*, that of the genitive is *mī*, that of the locative is *chī*, and that of the ablative, *mīō*, or *nungāō*. The sign of the plural is *drang* or *rāng*. In the case of pronouns the plural sign is *tim*. In Āo Nāgā the plural sign is *tan* and in Mikir *tum*.

Āngā is 'I'. The other forms of this pronoun are *nung*, *nungān*, *nā'nāng*, we, *nung-mī*, our, *āngā-ō*, me.

Nāng' or *nāng'ān*, thou, *nāng'-mī*, thy, *nā'-tim*, you, *nāng'-mī*, your.

Uc, *nān*, or *u-n*, he, *u-mī*, or *u-ming*, his, *uā-ō*, him, *u tim*, they, *u-timī*, their.

'Who' is *chunq*, and 'whose' *chāng-mī*. 'What?' is *ātong*.

The verb substantive is *dong'ā*, *gūāng* or *gānāng*, is, *chim*, was. The termination of the past is *ol*, as *tol ol*, struck. Examples of a negative past are *hun'-nān-chāl*, did not give, *gong'-in-chāl*, was not willing. The Past Participle ends in *ai*, as in *dong'ai*, having been, or in *ai mu* (*mu* meaning 'with'), as in *rā'aimu*, having taken.

In this dialect *d* becomes *t*, as in *tol*, to beat, and *tāl*, to do.

[No 19]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GĀRŌ

ĀTONG OR KUCHU DIALECT

(The Rev E. G. Phillips)

(DISTRICT, GARO HILLS)

TRANSLITERATION AND TRANSLATION

Chāng-mi-bā sā'-bāntai ming'-nī gānāngit'chim Utim-ming ming'-sā jong
Some one's son-male person-two were Them-of person-one brother
 mlgābā wā'gābā-nā bālok 'ō āwā', ju-miō āng mǎn'-nā
small-the father-the to said, 'O father, (the) property-from my get-to
 nānggābā-ō āng-nā hun'bō' Umingān uē utim-nā jānggi kēngwā mingāo
necessary-the me-to give' Then he them to life (the) living of
 hāntok U-mi kinkin bāotai sǎn jārāwāchiān jong mlgābā
divided. That-of after some time delaying brother the-small
 jin-gumukāo rā'aimu song jān'gābā-sāng rē'engok, umie umingān
property-(the) whole taking country far-the-to went, and there
 nemchāgābāo tākaimu gē'lēngming jinā-ō jāmātok Umie uming jinā-ō
evil doing his-own property ended And his property
 jāmētman'wāmī kinkinān uē song-chī nēmēn ā'kāl dong'bēok Uchin uē
ended-after afterwards that country in very scarcity was-very. Then he
 kānggāl dongatok Umingān uē rē'engaimu u-mī song-mī ming'-sā-chī
impoverished was-becoming Then he gone-having that's country's person-one-in
 mudāngok, umie uē uā-ō wāk chaisāmkāl'-nā gē'teng hā'bīsāng hitetok
entered(service), and he him swine catch-to his-own field-to sent
 Umie uē wāk sīgābā kōplāksāng pi'buk pingātnā sikhēāchim, utākhībā
And he swine eating-the pods with stomach fill-to wished-very-much, but
 gumukān u-nā hun'nānchāh Utākhībā uē sumāntriē bālok, 'tāngkhī
all him-to gave-not But he thinking-again said, 'money
 rā'sākgābā āwā-mī biskin rēngmādā-rāng sǎ'wāmīngāo pāng'ri mǎn'e
receiving-the my-father's how-many servants food much getting
 dong'ā, utābā āngā it-chī okiai tāi-nā tākaidok Āngā jāsaimu gē'teng
are, but I here hungering die-to doing-am I arising my-own
 wā'-chinā rē'engaimu bālaini, "ō īwā', īngā rāngrī-nā ārō nāng'-mī
father-to going say-will, "O father, I heaven-against and you
 nukwā-chī pāp tākok, nāng'-mī sā'-bāntai nōwai ming-nā chaitōānchāh,
seeing-in sin done-have, you son saying call-to fit-am-no-more,
 nāng'-mī tāngkhā rā'sākgābā rēngmā ming'sā tālai āngā-ō tākbō'' Umingān
your money receiving-the servant one making me make'' Then

uċ jāsaimu gō'tong wā'-chīnā rai'āk Umingē jān'bēwāmingān u-mī wā'-gābā
he arising his own father-unto came Then distant-very-from his father-the
 uā-ō nuksāwaimu kā'gālsākok, umio rikāngaimu uā-ō kā'bākhaimu ku'timmok
him seen-having compassion-had, and running-to-him him embracing kissed
 Uchiān sā'-bāntai u-nā bālok, 'ō āwā', āngā rāngrā-nā umie nāng'-mī
Then (the) son him-to said, 'O father, I heaven-against and your
 nukwā-chī pāp tākmānok, nāng'-mī sā'-bāntai nōwai mingnābā chaitōānchāk'
sight-in sin done-have, your son saying to-call fit-am-not'
 Utākehibā wā'gābā gō'tong rōngmādā-rāngā-ō bālok, 'rābāk rābāk jāmā
But the-father his-own servants-to said, 'quickly quickly coat
 silkāl-wā'ā rā'aimu u-nā kupetbō, umie u-mī chāk-chīnā chāksitem, umie
(a) better bringing him-for put-on, and his hand-for (a) ing, and
 u-mī chī'chīnā jī'kōp hun'bō Umie mā'su pī'sā mēlgābāō tinaimu tokbō,
his foot-for sandal give And cow young fat-the leading-here kill,
 nā'nāng sā'aimu kusī dong'nā, ālongnā āng'mī sā'-bāntai taiokgit'chim, utākehibā
we feasting happy be to, for my son died-had, but
 kēngpinok, umie mā'ākgit'ohim, utākehibā mān'pinok Umingān utim kusī
lived-again, and lost-was, but received-again Then they happy
 dong'nā tākok
be-to did

Umie u-mī sā'-bāntai chungkāl-gābā hā'bāchigit'chim. Umingē uē rai'aimu
And his son larger-the (the) field-in was Then he coming
 nok-nekwī-chīnā dong'chīl gil'gāl gil'gāl gurukwā ō nāāk. Umingē
(the) house-near-to arriving gilgāl gilgāl dancing heard Then
 rōngmādī-rīng ming'sā-ō hokaimu iċ, 'atong dong'wā'? nōwai sing'ok Uchiān
(the)-servants-from one calling he, 'what is?' saying asked Then
 uċ u-nā bālok, 'nāng'-mī jong-gābā rai'āk, umingē nāng'-mī wā' uā-ō
he him-to said, 'your brother-the arrived-has, therefore your father him
 kusī dong'ai mān'sīwaimu mā'su pī'sā mēlgābā-ō tokoh' Uchiān uē
happy being received-having cow young fat-the killed-has' Then he
 kāsaimu ning'āng dāng'āng nā gong'anchāk Umingē u-mī wā'gābā
angry-being within-to enter-to willing-was-not Then his father-the
 hong'kātaimu mol'molok Utākehibā uē wā'gābā-nā bālsākok, 'Chai bō, iskin
coming-out besought But he father-the-to answered, 'Lo, so-many
 bisī (or basal) āngā nāng'-nā kāmok, wensābā nāng'-mī hitwā-ō sākchukku'ohā,
year I you-for laboured, once-even your command resisted not-yet,
 utākehibā rōgaisengāmu kusī dong'rimnā mān'nā gādā nā'ā wensābā
but fellows with happy be-to-together able-to-be like you once-even
 āng-nā purun pī'sā māngsābā hun'kuchā. Utākehibā jē-mī sām-chī nāng'-mī
me-to goat child one-even gave-not-yet But which-of day-in your
 iē sābāntai dāridārāngmu nāng'-mī jānggī kengwāmīō mā'āt-gābā rai'āk,
his son has lots with your life living ends who came,

utchidō nā'ā mēl'gābā mā'su pī'sā-ō tokok' Uohiān uē u nā bāloh,
then you the-fat cow young killed' Then he him-to said,
 'sā', nā'ā pāngnān āng-mu gānāng, umie āng-mī gumukān nāng'-mī
'child, you always me-with are, and my everything yours (is)
 Utākchibā nā'nāng nēmnu-k-nā umie kusi dong'-nā nāngā, ātongnā iē
But we rejoice-to and happy be-to ought, for this
 nāng-mī jong taokgit'chim, utākchibā kengpīnok, umie mā'ākgit'chim, utākchibā
your brother died, but lived-again, and lost-as, but
 mān'pīnok'
got-again.'

Gārō is also spoken in the State of Cooch Behar, and in the District of Jalpaiguri. In the former, the number of speakers is estimated at 1,200, and in the latter at 4,013. Those of Jalpaiguri are immigrants who have scattered over the district. In Cooch Behar they are settled principally in the Eastern and North-Eastern portions of the State, comprised within the Tufanganj Subdivision. The language of these people is much mixed with Bengali. It will be sufficient to give a version of the Parable of the Prodigal Son, and another specimen received from Cooch Behar, together with a list of words from Jalpaiguri.

The Gārō language of these two districts differs widely from that of Kamrup and the Garo Hills. Putting the numerous importations of Bengali to one side the vocabulary has many points of variance, and the differences of grammar are so great as almost to entitle this form of speech to be called a separate language. It is, however, rather a corrupt jargon than a true dialect, and its corruptions are apparently due for the most part to the influence of the other surrounding Non-Aryan languages. It is not worth while making a full list of all its peculiarities, nor, indeed, could such a list be made in any satisfactory way from the specimens and the list of words which follow. It will be sufficient here to give the following main points of divergence from the standard type and to point out that in many respects it agrees with the Ātong dialect.

NOUNS—The standard terminations of the genitive and dative, *ni* and *nā*, are freely used. We have also the following. The termination *nō* is commonly used in Jalpaiguri for the dative and the accusative. The termination of the ablative is *ni-pra* in the same district. There seems to be a locative in *ing* in words like *chākrā ing*, on the hand, and *debr-ing*, to the field. Another form of the locative takes the prefix *hā*, as in *hā-song*, in a country.

The plural is formed by adding *dōā* or *dō*.

PRONOUNS—*First person*—We have *āng*, I, *āng-gō* and *ā-nā*, me, to me, *ē-ni*, *i-ni*, of me, my, *ning*, *ni*, we, *ningi*, *ning*, of us, our.

Second person—We have *nāng*, thou, *nung*, thou, *ni ni*, thy, *nōnok*, you, *nōnok ni*, *nōnōngi*, *nōnē*, your. The plural is commonly used for the singular.

Third person,—*u*, *ūon*, he, *uō*, him, *ū-nā*, *ū-krau*, to him, *ū-nōng mon*, for him, *Onol*, *anōk*, they. In the second specimen from Cooch Behar, *morju* is translated 'she' and 'her'.

The Bengali relative pronoun *jē* is of very frequent occurrence. 'Who?' is *chāng* with a genitive *chi-ni*. 'What?' is *āto* or *ētūng*.

VERBS—*Dōā* or *tōā* is 'is,' and *tōā* or *tōy-tōā*, 'was.' There are, however, several other forms. Thus, *sai-an*, *sai-tōā*, and *sai ā*, was. The negative verb substantive is *ōng chā* or *dōng-chā*, is not.

The *Present* tense seems to show signs of inflexion. We have—

Sing	Plur
1 <i>tōng-ā</i> , I strike	<i>tōng-ā</i>
2 <i>tōk</i>	<i>tōk</i>
3 <i>tōk</i>	<i>tōk</i>

The following is an example of the *Imperfect*,—*moni-tōā*, (They) were laughing. Compare *sai-tōā* and *tōy-tōā*, above.

Examples of the *Future* are *bōr-nā*, I will say, and *moni-nā*, we will laugh. In the list of words from Jalpaiguri the termination is spelt *ñyā*.

The usual termination of the *Past* tense is *au*. Of this there are numerous examples, of which it will be sufficient to cite *lāo au*, he gave, *nēhh-au*, he saw. In *bōr-tau*, he said, a *t* seems to have been prefixed to the termination. Another common termination is *tānā*, as in *lāo-tānā*, he gave, *far-tānā*, he came, and others. From Jalpaiguri we have *tōk-ai-tenā*, he struck, and *lī-tānā*, he went. Examples of a negative past are *lāo-chau*, gave not, and *dāng-chau*, entered not.

The *Past Participle* ends in *ai mon*, as in *gās ai-mon*, having done.

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

GÂRÔ (OF COOCH BEHAR).

(STATE, COOCH BEHAR)

SPECIMEN I.

Ma-ni sak-si ni mi sa mung ning toi Si pwômôr ūpini
 This person one of male child person two were Child younger one
 iwa boran, 'iwa, jē mālmiti toi āng je bhaigō māsī
 father to said, 'father, what property is I what share get
 uā rā lu ūmīrā ūni mājā-rā jē toi je tōng-chā
 that me to said The man them of among what is what is not
 'pa bhaigō gaxi-mon hō au Du apēi hū-ru sū pwômôr
 everything portion doing gave Days few went child young
 'pa runziman li lasong pijnang hu ru Ū ai tōri-mon
 everything gathering to-country distant went There remaining
 'pa sar ha gaxi-mon niksingpri sompottini āt pon dū-prilāu au
 this man said doing completely property of everything expend-did
 'pa khorch gaxi-mon ū hāsong khub mongā sai au Ūni
 Everything expend doing that in country great scarcity was His
 hūb duk hū rāi tō Ō-mīrāwā 'chā lē mon sohorē mārāp sūksā
 much distress was That man then going town-of man one
 n'āi hū ru Ū hūi chorūngā dehr-ing dimbi-ēt-au Hūāk
 comparison/ up to! Here come to keep field to sent Stone
 'pa j' j' j' sūfī ūmārī ūō-man ok dufumā nāpā Kintuk
 very what chaff eat that man thereby belly to-fill wanted But
 'chāi ūmārī hū chāu Jēlā ūni sot saū, ūon bōrt-au, 'ēni
 every body him to gave not When his consciousness was, he said, 'my
 'pa ni lōō manī sūni chakor toi, onōk bākhai-mon
 father of to many pay eating servants are, they wasting
 j' rāi mon 'i, ār āng maifūi chunā bol āng chāpai-mon
 sparing eat, and I hunger with die surely I getting-up
 'ānāi lōungī lungī ū-kraū bōrnā, "ē āwā, āng Hwāy māhōngāy
 father-of near will-go him to shall-say, "O father, I God before
 ār nōnōngī māhōngāy pīp gā-ētōnā, nōnōngī sū-bāntai tidōng āng dōng-
 and your before in did, your son worthy I am-
 chī ānggō dormā sūni gondō chākor dūpāng" Ūon chāpai mon
 not Me pay eating like servant keep" He getting-up
 āwā-ni lōrōngīy hū au Jēlāy ūon pijnāng tōv-tōā ūni āwā nōkh-au,
 father-of near went When he distant was his father said,

ākābā'ā gā-ai-mon tō'ōng-nāng-au, ūni tukūr liyai-mon hūtum-ru Sāwā
compassion doing ran, his n-cl taking lissed Son
 āwā bōrtau 'ē āwā, āng Hwāy mähōngāy ār nōnōngi
father-lo said, 'O father, I God before and your (you)
 mähōngāy rāp gāsē-tānā, nōnōngi sā-bāntai tūōng āng dōng chā'
before in all; your son worthy I am not'
 Kintuk āwā chāhor dōā bōrtau, 'sākōk pēnēm lāfai-mon ūnā
But father servant many-lo said, 'cloth good bringing him
 dākān, ūni cākraing chistām dākān, ār chākōmmai jōtā cākān
put-on, his hand-in ring put-on, and feet-in shoe put-on
 Nī sai-mon gēlēngā minnā Ēni sā-bāntai chiai mon, hēng-au,
We eating will-sport will-laugh My son dying, is-alive,
 māyai-mon, mon-ru' Anokau gēlēi tōā minī tōā
lost-being, is-recovered' They sporting were laughing were (remained)
 Ūni sā-bāntai gōdōā aēbriyān tōy-tōā Jelāy ūon fai-au nēgēau
His son older field was When he came home of
 kōtūngā sohai-au hōrai ār chāilungē nāu Ūon chāhorōk sāksā
near arrived dance and song heard. He servant one
 kālāng-ru sēngai-mon, 'rā ētūng' Ūon bōrt-au, 'nini ājong
called asking, 'this what?' He said, 'your brother
 fai-tānā Pēnēm pēnēm fai tānā Ūgmon nini āwā bhōj lāo-tānā'
came Well well came Therefore your father feast give did'
 Ūon rāhā-au, nēgūngō dāng chau Ūgmon ūni āwā
He became-angry, house-into entered not Therefore his father
 potōf-au, ūni somjā-somji gāsē-au Ūon ūni āwā job lāo-au,
out-came, him entreat did He his father answer gave,
 'iti bobūllō āng nōnōngi kām tori-au, kōnō belā nōnōngi kārā-au
'so many years I your service did, any time your word
 bākaung chā Nāng kōnō belā ānā purōn-sā lāwāng chā, āng
disobeyed not You any time me goat-child gave not, I
 baidōā lāyai-mon minī-tōā gēlai-tōā Kintuk nōnōngi ē
friend-inany eating laughing-was sporting-was But your this
 sā-bāntai michi sākēk lāai-mon jē sompotti uri-lāo-au, ūon jēlā
son woman harlot taking who properly flung-away, he when
 fai-tānā ū-nōng-mon nāng bhōj lāo-au.' Ūon ūnā bōrt-au, 'nāng sodai
came him-for you feast gave' He him said, 'you always
 āng mon tōy-tōā; ēni jē tōā jē tōng chā ūon ātpon nini
me with were; my what is what is not that all your.
 Nīng gēlēngā minnā nīgā. Imrā nini ājong chiai-mon, hēng-au;
Our sport laugh ought-to-be This your brother dying, is-alive,
 māyai-mon, mon-au'
lost-being, is-recovered'

[No 21]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GÂRÔ (OF COOCH BEHAR)

(STATE, COOCH BEHAR)

SPECIMEN II.

The description of an imaginary bride given by a Gârô (Pahârî) to his family

Pinim	bûchûng,	morjû	bôllâng-kâlão-kâlão	Morju	bôkâ,	haurû				
Well	good,	she	fair	She	white-fair,	hair				
khôfî	tôî,	haurû	lauî	pilâu	bûchûng	Morjû	nêkong	khûb	pêrêngâ	
tuft	is,	hair	big	long	good	Her	nose	very	prominent	
Ūni	awî	âmây	sîrechî,	koinejû	nîmâ	Koine	nônê	moknâ	mok-châ?	
Her	father	mother	bad,	the	girl	good	Girl	your	mind-after	mind-not?
Châkhîng-dô	abôknâ,	chîkâm-dô	obôknâ,	kânô-sô	pâjî	mûti	kân			
Arms	handsome,	feet	handsome,	bust	that	beautiful	bust			
Hontang	pâunî	kâpî,	sôkô	tîngâ	kâpâ,	mâi	lûmbâ	kâpâ,	mûi	
Thread	to-spin	can,	cloth	to-weave	can,	rice	to cook	can,	curry	
lumbî	kâpî,	ât-pon	kâpâ	tîrîngyâ	Ūni	âmây	tôâ,	ûni	âwâ	
to-cook	can,	all-sort	can	work	Her	mother	is,	her	father	
tôâ,	ûni	dîdô	tôâ,	ûni	âjong	bâ	tôâ,	ûni	jînau	tôâ,
is,	her	elder-brother	is,	her	younger-brother	too	is,	her	sister	is,
ûni	ûti	tôâ,	ûni	âkâi			tôâ,	ûni		
her	mother's	sister	is,	her	father's	elder-brother's-wife	is,	her		
moni	tôâ,	ûni	jûkû	bhorgi	ât-pon	tôâ	Nêg-wai			
mother's	brother's-wife	is,	her	lith-(and)	kin	all	are	House-in		
hâsh	bisû-bâ	tông-châ,	Nêg-wai	sompottî	tông	châ,	mosû-motai	ûban		
anything	is not,	House in	property	is-not,	outtle	(even)-that				
ông-châ,	sôkô	kân-bâ	mâch-châ,	ohûn-bâ	mâch-châ	Sêndêkên				
are not,	cloth	to wear	has got-not,	to-wrap with	has-got-not	Always				
maifî,	mâiô	sânân	mâch	châ	Tîbiginâ,	gôngvâ	gông-châ?	Nônok		
hungry,	rice	to-eat	has-got	not	What-noic,	like (or)	like not?	You-all		
koinâ	juringnâ	jûrî	châ-nâ?	Nî	ohai-mon	fai-au				
girl	will take in	match	take in-match	not?	I	seeing	come-did			

The following dialects are reported to exist in the Garo Hills —

Chibok spoken by	1,500
Dalu "	500
Rugā "	500

Chibok and Rugā are spoken only in a few small villages at the head-waters of the Nītai River, and Dālu at the village of that name on the Bogai. I have not succeeded in obtaining specimens of Chibok and Dālu, but, through the kindness of the Rev M. C. Mason, I am enabled to give a set of standard words and sentences in the Rugā dialect (*vide* pp 135 and ff). It will be seen that Rugā differs considerably from Gārō, but there are not sufficient materials available to give a complete account of its various grammatical forms.

The suffixes of declensions are,—gen *nī*, *nīā*, dat *nō*, and abl *nīā*. The suffix of the plural is *dikā*, *rung* being also used.

The pronouns are—

	First Person		Second Person		Third Person	
	Sing	Plur	Sing	Plur	Sing	Plur
Nom	<i>āng</i>	<i>nīng, nāāng</i>	<i>nāng</i>	<i>nānūng, nārung</i>	<i>uūā uān,</i> <i>hīng</i>	<i>hīnūng</i>
Gen	<i>ānīā,</i>	<i>nīnīā, nāāngnīā</i>	<i>nānīā,</i>	<i>nānūngnīā</i>	<i>hīnīā</i>	<i>hīnūngnīā</i>

In Verbs, the suffix of the present is *ō*, of the past *nīnō* and *jō*, and of the future *nōā* (ʔ *ōā*). The root meaning 'beat' is *toh*, not *doh*, and 'to go' *lai*, not *rē*.

KÖCH DIALECTS

The name 'Köch' looms large in the history of Northern Bengal and Assam. A Köch dynasty, whose original home seems to have been Cooch, *i.e.*, Köch, Behar, and which first became prominent in the early part of the sixteenth century was master of nearly the whole of the lower Assam Valley and of Northern Bengal as far west as the present District of Purnea. There are various traditions as to the origin of this line of kings, and, according to Mr. Gait, it is most probable that it has descended from a Mech ancestor, by two Köch mothers¹

The people called Köch spread all over Northern Bengal and Assam, and have now everywhere become completely Hinduised. In Bengal they have intermingled with the surrounding aboriginal tribes and have acquired a cast of feature which is partly Dravidian, while in Assam they have preserved their original Mongolian type². In both tracts they have abandoned their own language and speak the Bengali or Assamese of their Aryan neighbours. Hodgson has been able to give a vocabulary of the words used by them, which is nearly all Bengali, and regarding their grammar says that it is wholly a corrupt form of that language. This is equally true at the present day. Specimens of the corrupt Bengali spoken by Köches and Rajbangs'is³ will be found on pages 135 and 163 of the Bengali section of this survey.

I think that there can be little doubt that the original Köches were the same as the Bodos. 'Köch,' 'Mech,' and 'Bârâ' or 'Bodo,' all connoted the same tribe, or, at most, different septs of the same tribe. This is well shown by the traditional origin of the Köch Kings from a Mech father and Köch mothers. In Assam the name 'Köch' is no longer that of a tribe, but rather that of a Hindû caste, into which all converts from the different tribes,—Kachâri, Gârô, Lâlung, Mikir, etc.,—are admitted on conversion. The case is very much the same in Bengal.

The name 'Köch,' in fact, everywhere connotes a Hinduised Bodo who has abandoned his ancestral religion for Hinduism and the ancestral Bodo language for Bengali or Assamese.

There is, however, in Dacca, the Garo Hills, and Goalpara a small body of people who are known as Köch or Pânî Köch, and who still speak a language belonging to the Bodo group, and are either animistic or nominal Hindûs. Six sections of them have been recorded in the Garo Hills, *viz.*, Harigayâ, Satpariyâ, Dasgayâ or Banai, Ohaprâ, Wanâng, and Tintekiyâ. The last are also found at the base of the Hills in the District of Goalpara. The first five are said to be named after the places where they formerly resided, and the Tintekiyâs from the dress of their women, who wear one cloth round the waist, another over the body, and a third on the head. These six sections used to be considered to be the only pure Köches in existence, but it is now believed to be much more likely that they are not Köches at all, but are Gârôs who have never got beyond an imperfect stage of conversion to Hinduism, involving merely the abstinence from beef. It has been conjectured with some probability that they assumed their present

¹ *The Koch Kings of Kāmarūpa* J A S B LXII, Pt I, 1893, p. 294

² *Report on the Census of Assam for 1891*, p. 212

³ Rajbangs'is are the Hinduised Köches of Rangpur and Goalpara. The name means 'of royal descent', and evidently refers to the fact that the people who bear the name are of the same tribe as the Rājās of Cooch Behar and Mangaldai. The word *Koch* is said to be derived from the Sanskrit *Krautichā*, which means the Eastern Himalayas.

name of Pāni Kōch, which means 'small,' or 'inferior Kōch,' by way of propitiating the thoroughly Hinduised Kōch power which was predominant on their borders Their language, so far as I can judge from the specimens which I have seen, is a mongrel of Gārō and Bengali or Assamese

In the Garo Hills it is stated that each section of the so-called Kōches speaks a different dialect, but no specimens of any of these forms of speech could be obtained I am hence obliged to content myself with the specimen received from Dacca which illustrates the dialect of the extreme south, and with that received from Goalpara received from the extreme north The latter is called Tintekiyā The only other specimen of the language that is available is the Vocabulary of the 'Konch' dialect of the Garo Hills drawn up by Lieutenant Williamson, and referred to below in the list of authorities This I reprint in the list of words for purposes of comparison The dialect differs from both of those of which I give specimens, but is evidently based on Gārō

This so-called Kōch dialect is spoken by the following number of people —

BENGAL—

Dacca	.	.	4,500
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Total for Bengal	4,500
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ASSAM—

Garo Hills—

Harigaya	.	1,100
Satpariyā		1,100
Dasgayā or Banai		1,100
Wanāng		1,100
Tintekiyā	.	1,100

Total	.	.	5,500
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Goalpara—

Tintekiyā	300
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Total for Assam	5,800
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GRAND TOTAL	10,300
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It is hardly necessary to point out that, in the case of the Garo Hills, the figures are only rough estimates

The following are the authorities on the Kōch language, viz, both those which deal with the language spoken at the present day by Kōches, and also this corrupt Gārō or Mēch spoken by the Pāni Kōches

AUTHORITIES—

HODGSON, B H,—*Essay on the Kóoch, Bódó, and Dhymál Tribes* Calcutta, 1847 Reprinted in Vol I of *Miscellaneous Essays relating to Indian Subjects*, pp 1—160 London, 1880 Contains a Kóoch vocabulary Hodgson states that the Kóoch grammar is merely corrupt Bengali

HUNTER, W W,—*A Comparative Dictionary of the Languages of India and High Asia* London, 1868 The Koch words are taken from Hodgson

WILLIAMSON, W J,—*A Vocabulary of the Garo and Konch Dialects* *Journal of the Asiatic Society of Bengal*, xxxviii (1869), Pt. I., pp 14 and ff This vocabulary is nearly identical, so far as the English goes, with the Standard List of Words and Sentences used in this Survey

DALTON, E T,—*Descriptive Ethnology of Bengal* Calcutta, 1872 Pami-Koach or Koach Vocabulary on pp 93 and ff

BEANES, J.,—*On some Koch Words in Mr Damant's Article on the Palis of Dinajpur* *Indian Antiquary*, I (1872), p 371

- CAMPBELL, Sir G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and Eastern Frontier* Calcutta, 1874 Vocabulary on p 150
- DAMANT, G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* *Journal of the Royal Asiatic Society*, Vol XII (1880), pp 235 and 254 Vocabulary
- STACK, E.,—*Report on the Census of Assam for 1881* Note on the tribe by E S on pp 73 and ff. Calcutta, 1883
- GAIT, E A.,—*Report on the Census for Assam, 1891* Shillong, 1892 Para 167, p 161, account of Kōch with vocabulary Account of the Kōch Tribes on p 212

The following is a brief account of the main peculiarities of this Kōch dialect
Throughout, pronounce the vowel *o* as in 'song' —

The suffix of the plural is *tāng*

The case suffixes are —

Acc -Dat *lo*

Instr *ɿ*

Dat. *nē lond-āo*

Abl *nē hong-tē, nē tuk, dong-ten*

Gen *nē*

Loc *āo*

The following are the principal pronominal forms —

I, *Āngā*

We, *Chingā*

Me, *Āng-nā*

Us, *Ching-nā*

My, *Āng-nē*

Our, *Ching-nē*

Thou, *Nāā*

You, *Nā-pārā*

Thee, *Nā-nā*

You, *Nā-pā-nā*

Thy, *Nā-nē*

Your, *Nā-pā-nē*

He, that, *Uā*

They, *U-tāng*

Him, *U-nā*

Them, *U-tāng-nā*

His, *U nē.*

Their, *U-tāng-nē*

This, *Iā*

Who? *Sārā*

Whose? *Sā-nē*

What? *Mā dā*

The following are verbal suffixes —

Present, *-ā*

Present Definite, *-nā hat-ā*

Imperfect, *-nā-hā-nung*

Past, *-nung, -jok, -at-ā.*

Future, *-gān*

Conjunctive Participle, *-at*

The final *ng* of *nung*, is sometimes dropped, as in *dong-ni*, were The negative particle is *jā*, as in *hong-jā*, am not, *hon-u-jā*, did not give The verb substantive is usually *dong*, but sometimes *hong* is used

The causal verb is formed by suffixing the root *hon*, give, to the conjunctive participle, as in *fātai hon*, cause to wear, put on

fā-nē kāndā-nā hin-jok Kintu ebella-dong-ten u-nē fā u-ko
father's vicinity-to went But a distance-from his father him
 nuk-jok, ebong māyā hōng-ai, daur-pārī hin-jok, godok-āo rōm-jok,
saw, and pity taking, running went, neck-on caught,
 khudum-jok Doi u-ko āgān-jok, 'fā, āngā shorgo-nē biruddhē
kissed (The)son him-to said, 'father, I heaven against
 ō nā-nē nekkhēm-āo pāp kuri-jok, āngā ār nā-nē doi āgān-ai
and (in)-your presence-in sin did, I any-more your son saying
 mi-thit-dil-gā-nē jogyo hong-jā' Kintu fā āpānā chākhōr-tāng-ko
to-be-known worthy am-not' But (the)-father his servants-to
 āgān-jok, 'nā-pārā jot kuri nāmmā-wā chonnā-ko hāb-ai u-nā fāt, i-nē
said, 'you soon-doing good cloth bringing him put-on, his
 jāh-āo hāngutī, ō dātheng-āo jothā fātai-hon, ebong chungā chāi
hand-on ring, and feet on shoes put-on, and we eating
 ānondo-kūri-ā, karon āng-nē oi doi shi-ai-ā, thāngā-ā, gēm-ai ā, mān-ai-ā'
make-merry, for my this son was-dead, is-alive, was-lost, is-found'
 Porē u-tāng ānondo-kuri-nā hai ā
Then they merriment-making-for began.

TINTEKIYĀ OF GOALPARA.

The Tintekiyā Kōches of Goalpara are, as above stated, settled at the foot of the Garo Hills. Their language is a corrupt form of Gārō, largely mixed with Bengali words. I am able to give a version of the Parable in this dialect, transcribed into the Roman character, from a copy received in the Bengali character from that district. No interlinear translation was given, and I do not venture to supply one.

The Gārō portion of the specimen agrees in many respects with Ātong, and with the form of Gārō spoken in Jalpaiguri and Cooch Behar. The following are the chief features of its grammar —

The suffix of the plural is *rong*. That of the accusative-dative is *nā*, and of the genitive is *nī*. *Bāiā* corresponds to the Gārō *gipā*. The pronouns are —

āng, I, plural (including the person addressed) *ning*, *ā-nā*, to me, *ā-nī*, of me, *āng-mung*, with me, *nāng*, thou, *nānī*, thy, *n*, he.

The verb substantive is *tōā* or *tong*, is, the past is *tōā* (compare Cooch Behar) or *tong-tō*. The suffix of the present is *trā*, that of the past, *jok* or *tō*, and of the future *-inā* (compare Ātong *nī*, Cooch Behar *nyā*).

Examples of negative verbs are *lhāo-chā-jok*, or *lhāo-chā-tō*, did not give, *lī-chā-jok*, did not go, *bālar-chā-tō*, did not refuse.

[No 23]

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP

KÖCH

TENTUKIYĪ DIALECT

(DISTRICT GOALPARA.)

Bibi morodāni duntī shāshī tōā Tomōrā āwā-bārānā bāk-jok, 'āwā, āng jeō mānā o-on lhāo' Tātē jī tōā dui jōnāk lhāo-jok Ākui dīn tui mung tomōrā shāshā shob lai-mung judā shongō li-jok, ār oi shongō liu-mung chānā chānā bā ātā ātā bā rīkī-mung ipīni mīlīmāl khālīrīkī bī kai-jok Tākā poi-shā mālai-mung sānānānsā-jok Tātē tomōrā shāshī oi shongōn gosek nobbārāni nokkēr li-jok Nobbārā ipīni bhāe wāk-chārānā wāshīk-jok Wīk sāni onāpārobī sīnā lāmō, ār mo rongbō sānā lhāo chā jok Tātē ipīn monē monē gāthai-mung tomōrī shāshā bāk-jok, 'āni āwāni nokē kotō morodāni cīcū cīcū sī-i' li-trī, ār āng ētai-mung uhuī thītō Āng tai āwāni nokē liu-mung bākīnī, "āwā, āng waiānīc liu-mung ār āni āwānīc pāp rektārā, nāni āng shāshā dong-chā, āni nāng chākhor gonē rākhai" Pāchō tui mung āwā bārāni li-jok Lāmhājānē shāshā bārīnā mukī-mung āwā bārā hochop-jok U shāshā-n āwā bārānā bāk-jok, 'āwā' āng waiānīc liu-mung, ār āni āwānīc pīp rektārā, nāni āng shāshā dong-shā' Āwā bārā chākhorī bāk-jok, 'pēlem shokanthāi-mung wānā dākān, chāshīō chāshītām dākān, ār chāthlungē jūtā dākān, ning sīi-mung nānān renggō rīkōā. Ātānā āni i shāshā thī-mung, heng jok, mārātārī-mung, tai-mān-jok, tai āng nānān renggē-rīkī tongnā'

Ār mātā shāshā bhāc tongtō Tai nokē fi-mung ātā ātā bā boshāni chaichālumnī nā-jok. Tai fi-mung sābek morodāni shingchai-jok, 'orong ātā?' U sābekā bāk-jok, 'nāni tomōrī bhāi nokē pēlemen fi-trā, nāni āwā sānākāgnā pēlem pēlem lhāotārā' I korōen mātā shāshā hrāufu-mung nokē li chā jok Pāchō āwā bārānā fi-mung nānān korō mātā shāshā bārānā bujhāi-jok Uā āwā bārānā bāk jok jē, 'chāi, āng etō bossor tongtō nāng jotōbākā totō āng nānā sānīkāgnī lhāoto, āng gosek dīnābō nāni korō bākai-chā-tō Ekbarō ānā bhāibondh-mung renggē iknānā gosek purung shāshā-bō lhāo-chā-tō Ānā tānā lhāo-chā-jok nāni tomōrā shāshā tākā-poi-shā byāoshā-rong-nā lhāi-mung, tākē nāng pēlem pēlem gāsā-jok' Āwā bārān mātā shāshā-nā bāk-jok, 'āwā, nāng shodāi āng-mung tōā, āni jotō tōi nāni n Āni khushi rīkī-mung renggē rīkī-tong, ātānā nāni i tomōrā bhāivā thī-li-trā-mung, tai heng jok, mārātārā-mung, tai-mān-jok'

RĀBHĀ

This is a language which is fast dying out, and regarding which it has been very difficult to obtain any information It certainly belongs to the Bodo group. Two dialects of it have been reported, viz .—

Name of Dialect.	Where spoken.	Number of speakers
Rangdāniā	Goalpara	29,000
	Kamrup	370
	Garō Hills	1,000
		<hr/> 30,370
Maitariā or Matrai	Garō Hills	1,000
	TOTAL	<hr/> 31,370 <hr/>

The above figures are estimates Goalpara and Kamrup do not report the name of the dialect, but the specimen received from the former district is Rangdaniā, and I have hence provisionally entered the Rābhā of both districts under that dialect

Regarding the Rābhās and their language, Mr Gait speaks as follows in his Census Report —

“The Rābhās, who are also known as Totlās and Dātiyāl Kachāris, are found chiefly in Goalpara, Kamrup, Darrang, and the Garo Hills There seems to be a good deal of uncertainty as to who these people really are In Lower Assam it is asserted that they are an offshoot of the Gārōs, while in Kamrup and Darrang, it is thought that they are Kachāris on the road to Hinduism That they belong to the great Bodo family is certain, but it is not equally clear that the Rābhās are more closely allied to any one tribe of that group than to another. They have their own language (which is fast dying out), and it is not necessary for a Kachāri or Gārō to become a Rābhā on his way to Hinduism. On the whole, therefore, although some Kachāris and Gārōs may have become Rābhās just as others have become Kōches, it seems probable that the Rābhās are in reality a distinct tribe

“In the Garo Hills there are said to be five sections of Rābhās, viz , Rangdāniā, Pātī, Maitariā, Daburi, and Kachāri These Rābhās of the Garo Hills are said to differ very slightly from the Kōches of the same district.

“In Kamrup and Darrang, the above-mentioned subdivisions tend to disappear, the Rangdāniā and Pātī sections alone being reported

“The Rābhās consider themselves superior to the Kachāris, and have, as a rule, abandoned their tribal dialect in favour of Assamese ”

According to Mr Damant the Pātī Rābhā have become to a great extent Hinduised, and have abandoned their own language for Assamese , the remainder still preserve their own customs and language to a greater or less extent He considered the Maitariā Rābhā to be most probably the purest specimens of the race , they bear a close resemblance both to the Gārō and Pāni Kōch, both in their dialect and in their manners and customs They are a scattered and broken race, having few, if any, villages of their own, but living in small hamlets along with the Mech and Kōch

AUTHORITIES—

DAMANT, G H,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthā Rivers* Journal of the Royal Asiatic Society, xh, 1880, pp 228 and ff Account of Language on p 233 Vocabulary of 22 Matrai Rābhā words on p 254

GAIT, E A.,—*Report on the Census of Assam for 1891*, pp 162 and 232 Shillong, 1892

I am indebted to the Reverend A. F. Stephen for the following version of the Parable of the Prodigal Son in the Rangdāniā dialect It has evidently been most carefully transliterated from a copy in the Bengali character, and the rules of pronunciation are those for pronouncing that language Thus, every *a* should be pronounced as

the *o* in 'hot' The only exception is the diphthong *ai*, which should be pronounced, as in Hindi, like the word 'I' It will be observed that this system of writing differs slightly from that adopted for the other languages of the Bodo group, in which I have represented the sound of *o* in 'hot' by *o* The pronunciation of the letter *s* is probably like *sh* as in Bengali In addition to this specimen, I have also received an incomplete list of words from the Deputy Commissioner of Goalpara This I do not publish, but it is utilised below

The following sketch of the main points of Rangdāniā is based on all the materials available It will be observed that in many cases it shows points of resemblance with the Aitong dialect of Gārō, with the Gārō of Cooch Behar and Jalpaiguri, and with the Tutokivi Kōch of Goalpara

NOUNS—The plural suffix is *tāng*, as in *bāk-tāng*, swine, *lākar-tāng*, servants In the pronouns *rang* is used, and this also appears in *sudāri-rang*, harlots

The suffix of the accusative-dative is *ō*, as in *tākā-ō*, money, *bābrā-ō*, to the father The suffix *nā* is also common for these cases, as in *tāshku-nā*, to the hand

The suffix of the genitive is *ni*, as in *lai-ni*, of a man After *ng* the *n* of the suffix is dropped, as in *rāngl āiāng-i*, of heaven, *lākar-tāng-i*, of servants

The suffix of the locative is *i*, as in *mājār-i*, among, *hādām-i*, in a place, *sang-i*, in a village

An ablative is formed by adding *pārā* to the genitive, as in *jānbai-ni pārā*, from a distance

These suffixes are capable of combination Common is *i-nā*, in to, hence, towards, as in *sang-i-nā*, towards a village, hence, as a dative of motion, to a village Similarly, we have *sang-i-ni*, of in a village, *i e*, an inhabitant of a village

The suffix *brā* corresponds to the Gārō *gipā*, as in *bā-bīā*, the father, equivalent to the Gārō *pā-gipā*

ADJECTIVES—Gender is denoted by the words *mābā*, male, and *māju*, female, when there are no special words like *bābrā*, father, *āyā*, mother, *dādā*, elder brother, *bibi*, elder sister, *lai*, man, *mistāng*, woman, *sābrā-meusā*, son, *sābrā-musā*, daughter

The numerals are *sā* or *sān*, one, *ming* or *mi*, two, *thām*, three The others are borrowed from Bengali As in other Bodo languages, numerals take generic prefixes Thus —

For human beings, *sāk-sā* or *sāk-sān*, one, *kā-ming* or *kā-mi*, two, *ān-thām*, three

For irrational animals, *mang-sān*, one, *maning*, two, *mang-thām*, three

For clothes, *lhō-sā*, one, *lhuning*, two, *lhun-thām*, three

For coins, *gō-sān*, one

It will be observed that these prefixes are liable to changes according to the numeral to which they are prefixed

PRONOUNS—The following forms of the personal pronouns have been noted —

Ang, I, *āng-ō*, me, *āng-i*, my, *āng-i-nā-he*, for me, *ching*, we.

Nāng, thou, *nāng-mi*, or *nāng-i*, thy, *nā-rang*, you

Ō, he, *ō-mi*, of him, *ō-nu*, him, *ō-rang*, they, *ō rang-i*, their

The demonstrative pronouns are *i*, this, and *ô*, that The genitive of *i* is *i ni*, of this

For the relative, the Bengali *je* is used.

Châng, who? *ato*, what? *ânâ*, why?

Nâng-i âtâ-mu, what is your name?

Nâng-i chābā-ni châng-i sūbī-ā ribi-tā, whose boy walks behind you?

VERBS — *Toā*, is, are, *to-ja*, was, were, *chhâng-ja*, became, *tong-ja*, remained

The following are examples of the various tenses —

Present,—*mān-ēlā*, are getting, *khāi-ēlā*, are doing, *si tā*, am dying

Past,—*kān-ja*, said, *ron-ja*, divided, *renq-ja*, went, and many others

Future,—*mān-noyā*, will get, *kān-noyā*, will say, *lāqi-noyā*, will be necessary

Imperative — This tense takes no termination We have *iā-khu* (in which *ihu* is not a tense sign), give, and *rāsām*, keep

Past Participle,—*khār-dang-be*, when it was done, *ribi-dang-be*, when he came

Conjunctive Participle,—*i ubung-e*, gathering, *khār-e*, doing, and many others

Infinitive,—*chārai-nā*, to herd, *pung-nā*, to fill, *reng-nā*, to go All these are infinitives of purpose

Verbal Noun,—*tām-e*, beating, *suk-e*, playing, *fūsā-e*, dancing

NEGATIVE — The negative particle is *chhā*, as in *nem chhā*, not good, bad, *rā-khu-chhā*, gave not, *nung-chhā*, wished not, *khār lu-chhā*, have not done

I am indebted to Mr J D Anderson for the following note on the specimen —

The specimen of Rabha supplied by the Reverend A F Stephen furnishes an interesting link between Garo and Bārā Even one specimen suffices to show that, like those two languages, Rabha is a tongue once a glutinative which has become inflexional, under the influence of surrounding Aryan languages The specimen being a translation from Assamese, has few cases of agglutination, but there are some Thus *līr-dang*, finish doing, is the equivalent of the Bārā *khām zap*, *rū khu*, go and give, corresponds to the Bārā *lu hu* Of the verbal roots in the specimen more than half can be identified with the corresponding Bārā roots, as the following list will show —

Rābhā		Bārā
<i>to, tong,</i>	be	<i>dang</i>
<i>mān,</i>	(as in Garō), get	<i>man</i>
<i>rā,</i>	give	<i>hu</i> (The Bārā <i>h</i> frequently becomes <i>r</i> in the agglutinate tongues)
<i>ron,</i>	divide	<i>rān</i>
<i>chā,</i>	go	<i>zā</i>
<i>reng,</i>	go	<i>thāng</i>
<i>khār,</i>	do	<i>lkhān</i> (In Rabha the word for 'work' seems to be <i>khāmi</i>)
<i>pung,</i>	say	<i>būng</i>
<i>nung,</i>	wish, think	<i>nung</i>
<i>sā,</i>	eat	<i>zī</i>
<i>sī,</i>	die	<i>thoi</i> (This phonetic change is common throughout the group)
<i>nuh,</i>	see	<i>nu</i>
<i>rim,</i>	seize	<i>hom</i> (<i>h</i> becomes <i>r</i> as in <i>hū</i> above)
<i>khutām,</i>	kiss	<i>khudum</i>
<i>fensā,</i>	return	<i>fīn</i>
<i>kheng,</i>	breathe, live	<i>thāng</i>
<i>mā,</i>	lose	<i>g'mā</i>
<i>tām,</i>	drum	<i>dām</i>
<i>nō thim,</i>	hear	<i>khnā song</i>
<i>rā bā,</i>	bring	<i>lā bā</i>

Some few roots are borrowed from Assamese, as *chara*, feed, *gusi*, think, *singechi*, ask, *sīmjā*, entreat. *Ri* 'come', is evidently an agglutinate, and the *ri* is no doubt the Gārō *fī*, which represents the Bārā *fai*. So the *tī-tī* in *kōl tī-tī* kill, is found in Bārā. The *jai* in *jai-lung*, run, is probably the Gārō *lha*, which corresponds to the Bārā *lāit*. *F'ae*, send, seems to be derived from *fī* or *fai*, come, and the *oso* resembles the Lalung *os*, give or cause. So *f'oso* may be 'make to come'. *Ohāng*, become, is probably an intensitive form of *chā* cited above. This leaves nine roots which on the information available, cannot be identified with Bārā roots. These are *kāni*, say, *rubung* gather, *depre*, squander, *māng sī*, arise, *bobai*, call, *rā sām*, keep, *nāsi*, love, *fran*, call, and *dogo-bā*, go out.

The system of conjugation resembles both Bārā and Gārō. Thus the imperative, as in Bārā, is the bare uninflected root. The infinitive ends in *nī* as in Gārō, and resembles the Bārā *nū*. But so far as can be judged from one specimen, the system of conjugation is less specialised than Gārō and corresponds very closely to Bārā and Tipura. Thus there is a conjunctive participle in *e* which exactly performs the work of the similar Bārā participle in *ui*, and is even used in a reduplicated form to express continuance of action, thus *ri-bi e ri-bi-ān* = the Bārā *fai ui fai ui* meaning 'continuing to come.' The past participle in *be* is equivalent to the similar Bārā participle in *bī*. On the other hand, the negative-verb in *jā* is the same as the Gārō *oue*. The system of declining nouns is very similar in Rābhā and Bārā, but the former borrows an ablative in *pānī* from the Assamese *পানী*.

It should be mentioned that Rābhā appears to be a Hindū name for the tribe and that many men calling themselves, (or called by their Hindu neighbours,) Rābhā, speak pure Kachari. At one time Rābhās were the fighting clan of the Bārā family, and many members of it joined the three Assam regiments before they took to recruiting Gurkhas.

[No 24.]

TIBETO-BURMAN FAMILY. BĀRĀ ŪR BODO GROUP

RĀBHĀ

RĀNDĀNĪ DIALECT

(DISTRICT GOALPARA)

(The Revd. A. F. Stephen, 1900.)

Sāk-sā kai-mi kāmī sābrā-mousā to-ja O-rang-i mājār-i
Person-one man-of two child-son were Them of among
 fajangbrā ō-mi bābrā-ō kāmī-ja, 'bābā, ji mālmatā āng mām-novā
the-youngest his father-to said, 'father, what property I will-get
 ō-nā rā-khu,' ārō ō ō-rang-i mājār i mālmatā ron-ja Kōc-don chābānī
that give,' and he them-of among property divided Few days after
 fajangbrā dimdāk rubung-o jāngai sang-i-nā reng-ja, ō hādām-i ō
youngest all gathering distant village-towards went, that place-in he
 nem-chhā khāmī khār-e ō mi tākā-ō depre-ja Ārō ō dimdāk
good-not work doing his rupee (i.e., money) finished And he all
 kharas khār-dang-be ō sang-i nemspiyān ākāl chhāng-ja, ārō ō
expenditure when-done that village-in great famine became, and he
 nemspiyān dukh mām-nā chhāng-ja I j'oyān i ō ō sang-i-ni
great distress to-get began This time at he that village in-of
 sāk-sā kai kātāng-i-nā reng-o ō-mi pāk-o tong-ja, ārō ō ō-nā
person-one man near-towards going him-of with remained, and he him
 ō-ni pāthār-i-nā bāk chārai-nā fose-ja Ō bāk-tāng-ni sā-gai chhābek
his field-towards swine to-herd sent He swine-of catable hushs
 pāk-e ō-mi bodām pung-nā nung-ja, andangōbā sāk-sā-bā ō nā rā-khu-chhā
with his belly to-fill wished; but person-one-even him-to give-not
 Ō man-i gum-e kāmī-ja, 'āng-i bābrā-ni nōk-i penchek lākar toā,
He mind-in thinking said, 'my father-of house-in how-many serrant are,
 ō-rang nemspiyān mai sā-nā mām-ētā, ārō i hādām-i bokibānā
they much rice to-eat are-getting, and this place-in hunger-because-of
 āng si-tā Āng māngsā-e āng-i bābrā kātāng-i-nā reng-o kāmī noyā,
I am-dying I arising my father near-towards going will-say,
 "bābā, rānglārāng-i dikāng ārō nāng-ni nukbī-i nem-chhā khāmī-ō
"father, heaten-of before and thy sight in good-not work
 khār-ja, āng-ō nāng-i sābrā bobai-nā nem-chhā, āng-ō nāng-i sāk-sā
did, me thy child to-call (is)-not-good, me thy person one
 lāhar gāudā rāsām"" Chābā-ni ō māngsā-e ō-mi bābrā kātāng-i-nā
serrant like keep"" After he arising his father near towards

ribi-ja Andangōbā jāngbai-ni pārā ō-ni bābrā ō-nā nuk-nā mān-e
came But distance-of from his father him to-see getting
 nemspiyan nāsi-ja, ārō jaitung-o ō ni takrāng-ō rim-e ō nā khutām-ja,
much loved, and running his neck holding him kissed
 Sābrā ō-nā kāni ja, 'bābā, āng rūngkārūng-i dikāng ārō nāng-i nukbā-i
Child him-to said, 'father, I heaven of before and thy sight-in
 nem-ehhā khāmi-ō khār-ja, ārō nāng-i sābrā ō kāni-nā nem-ehhā '
good-not work did, and thy child to say (is)-good not '
 Andangōbā bābrā lākar-tāng-ō kāni-ja, 'nemspiyan nemgai nen-ō rābā-e
But father servants-to said, 'very good cloth bringing
 ō ni kām-ō rā-khu, ārō tās-khu-nā chhāchhākām, ārō tātheng-i-nā jotā
his body-to give, and finger-to ring, and foot-on-to shoe
 rā-khu, ohung mai sā-e khusi ohhāng-ja, u-ni bādāng, āng i
give, we rice eating happy became (i e, will-become), thus-of for, my
 sābrā si-ja, andangōbā fensā kheng ja, ō mā ja, andangōbā fensā
child was dead, but again lived, he was lost, but again
 mām-ja' Ār ō-rang khusi khār-nā ohhāng-ja
was-found' And they happiness to-make began.

I j'oyān-i ō ni dādābrā pāthār-i to-ja Ō nōk kātāng-i-nā ribi-e
This time at his eldest field-in was He house near-towards coming
 ribi ān khām tām-o kārā suk e f'usā-o nāthim-ja Ō lākar-tāng-i
coming drum beating bamboo playing dancing heard He servants of
 mājār-i sāk-sā fran-o ō nā, 'āto khār-ētā?' singechhi ja, ārō ō
among person one calling him to, 'what are doing?' asked, and he
 ō-nā kāni-ja, 'nāng-i fajang-brā ribi-ja, ārō nāng-i bābrā tod'ekām gāndā
him to said, 'thy younger came, and thy father marriage like
 mai kh'usai rākhu-ja, u-ni bādāng ō ō-nā nem mām-ja' Ō rā ō sā-e
rice feast gave, this-of for he him good got' He anger eating
 nōk pūmūngā reng-nā nung-ehhā U-ni bādāng ō-ni bābrā dogobā e
house into to-go wished-not This-of for his father going-out
 sāmjāe-ja. Ō ō-ni bābrā-ō i khātā kām-ja, 'chhi, basar pāng e āng
entreated He his father-to this word said, 'lo, year many I
 nāng-i khātā nāthim-o āng nem-ehhā khāmi-ō khār-ku-ohhā, andangōbā nāng
thy word hearing I good-not work have-done not, but thou
 āng-i khurmā-tāng-ni pāk-o khusi chhāng-nā āng i-nā-ke prin sābrā ō kōkthāt-e
my friends of with happy to-be me-for goat child killing
 rākhu ohhā, i nāng-i sābrā nāng-i māmūtā-ō sudāri-rang pāk-o kharas
gavest not, this thy child thy property harlots with expenditure
 khār-e ribi-dang be nāng ō-nā-ke tod'ekām gāndā mai kh'usai rākhu-ja
doing when-came thou him-for marriage like rice feast gavest'
 Bābrā ō-nā kāni-ja, 'sābrā, nāng āng-i pāk e apreān toā, ārō āng-i
Father him-to said, 'child thou me-of with always art, and my

dımdāk mālmatā nāng-ı Ching khusı khār-nā lāgi-noyā u-nı
all property (is)-thine We happiness to-make will be necessary this of
 bādāng nāng-ı fajangbrā ı ja, andangöbā fensā kheng-jı, ārō mī-jı,
for thy younger was-dead, but again was alive, and was lost,
 andangöbā fensā māt-ja '
but again was-found '

TIPURĀ

This language is reported from the following localities —

Bengal—		People
State of Hill Tipperah, where it is spoken by	90,000	
District of Dacca, " "	300	
District of Chittagong Hill Tracts ,	15,250	
Assam—		105,550
District of South Cachar, ,	300	
		£00
Total number of speakers		105,850

Tipurī has also been reported as spoken in Sylhet, but an examination of the specimens received from that district shows that the language is really Hallāmī, spoken by immigrants from the State of Hill Tipperah, and belonging to the Kuki, not the Bodo Group. Mr J D Anderson, however, informs me that in 1883 there were many Tipperahs in the south of the district, especially in the Balisira Hills. Under these circumstances it is doubtful whether there really are at present in Sylhet the 8,000 speakers originally reported or not.

Specimens have been received from most of these localities. They show no dialectic differences,—only slight variations of spelling, which might be expected in recording an unwritten language. It will suffice to give the two specimens received from Hill Tipperah, and, to illustrate the varieties of spelling, the list of words received from Dacca. In the Chittagong Hill Tracts the language is also called Mrung.

Mr Endle has shown in his grammar that Gārō in many cases forms a connecting link between Bārī and Tipurī. A perusal of the following specimens will show several points of resemblance (especially the plural termination *rao*) between the latter and Dimā-rī, or Hills Kachārī.

The following are the authorities on Tipurā which I have noted —

AUTHORITIES—

PHAYER, Sir A. — *An account of Arakan*. *Journal of the Asiatic Society of Bengal*, Vol x, 1841, Pt. II, p 711 (Vocabulary)

SCOTTERLAND, H C. — *Tipperah*. *Calcutta Review*, Vol xxxv, No 70, 1860

LEWIS, T H. — *The Hill Tracts of Chittagong and the dwellers therein*. Calcutta, 1869. Reprinted in *Selections from the Records of the Government of Bengal*, No 43, 1869. Contains vocabularies of Tipperah and Mrung.

HUTCHINSON, Sir W W. — *A Statistical Account of Bengal*. On pp 489 and 490 of Vol vi there is a vocabulary of Tipperah by T H Lewis.

ENDLE, Rev S. — *Our's Grammar of the Kachars (Bārā) Language as spoken in District Darrang, Assam*. The Introduction contains a Note on the relation of the Kachārī (Bārā) Language to that of Hill Tipperah, including a comparative vocabulary of Kachārī, Garo, and Hill Tipperah.

ANDERSON, J D. — *A short List of Words of the Hill Tipperah Language with their English Equivalents*. *Alphabet of the Language spoken by the Lushais of the Sylhet Frontier*. Shillong 1885.

CAMPBELL, Sir G. — *Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp 188 and ff and 204 and ff there are vocabularies of Hill Tipperah.

RADHA MOHA DEB VARMA THAKUR, — *Kak barak mā, a Grammar of the Tripur Language* (in Bengali). Comilla, 1900.

NOTE — Mr SMITH's *Report on District Tipperah* (Calcutta Bengal Secretariat Press, 1856) has a list of so-called Tipperah words on p 3. They are however, Kuki, not Tipurā.

We find, so far as we can judge from the uncertain spelling of the specimens, the extreme short *a*, written *ā*, which has been noted in *Bārā* thus, the word for 'child,' corresponding to the *Bārā fāsā* is *b'sā*, *bsā* and also *bāsā*. As will be seen in this example, a long *ā* is sometimes substituted for the short one. So also we find *jālā* or *lā*, male, corresponding to the *Bārā z'lā*. It must be remembered that the *Tipurā* specimens and list of words were originally written in the Bengali character. Hence the pronunciation of the letter *s* must be considered as doubtful. Every *o* is to be pronounced as *o* in 'hot'. *At* is to be pronounced as in Hindi.

Several suffixes are used to form the plural. The most common is *rao*, as in *Dī-māsā*. Others are *rol*, *rong*, *song*, and *kobāng*. Examples are *mānu-rāo*, things, *sēlēng-rāo-no*, to the servants, *sā-juk-rol*, daughters, *chēiat-rong*, children, *bā-song* or *bā-kobāng*, fathers.

The sign of the Accusative-Dative is *no*, as in *bā no*, to the father.

The sign of the Instrumental is *bai*, as in *buduk-bai*, with ropes, *bo-bai*, thereby.

The sign of the Ablative is *ni-thāni* or *ong-oi-sē*, as in *bā-ni thāni*, or *bā-ong-oi-sē*, from the father.

The sign of the Genitive is *ni*, as in *bā-ni*, of the father.

The sign of the Locative is *go* or *aō*, as in *yālum-go*, on the foot, *no go*, in the house, *yāg-aō*, on the hand. After *ng*, the *g* of *go* seems to be liable to elision, as in *rukung-o*, on the road-side, *sēlēng-o*, before. *Ō* is also used, as in *duku-ō*, in difficulty.

The following are the principal pronominal forms which I have noted —

I, *Ang*

We, *Chung*

Of me, *Āni*

Of us, *Chi-ni*

To me, *Āno*

Us, *Chun*

Me, *Ān*

Thou, *Nung*

You, *No-rol*

Of thee, *Ni-ni*

Of you, *No-rong-ni*

Thee, *Non*

You, *No-rol-no*

He, that, *Bo*

They, *Bo-ro, bo-rao*

Of him, *Bi-ni*

Of them, *Bo-rong-ni, bo-rao-ni*

Him, *Bo-no*

Them, *Bo-rong-no*

Who? *Sā-bo*

What? *To-mo*, substantive, *Bo*, adjective.

The Bengali Relative *jē* is used.

The following are instances of the use of pronominal prefixes — *ni-ni no-sālā*, your son, *ni-ni no-fāung*, your younger brother, *ni-ni no-fā*, your father, *bi-ni bu-fā* or *bi-ni bo-fā*, his father.

As regards verbs, the usual verb substantive is *tong*, with a present *tong-ō*, and a past *tong-lhā*. Sometimes the initial *t* appears to be dropped. At least we find a present *ong-o*, an infinitive *ong-nā-ni*, to be, and a negative form *ong-li-ā*, am not (compare the Gārō form). The verb *nāng* means "become".

The following suffixes are used in conjugation —

Present,—*o* or *ō*, as in *āng-bu-o* or *āng bu-ō*, I strike. The second person singular and plural takes *di*, as in *nung bu-di*, thou beatest.

Future,—*ā-nu*, as in *āng bu-ā-nu*, I shall strike. A euphonic *w* is inserted in *sā-wā-nu*, I will say.

Past,—*khā* or *kā*, as in *bu-khā*, struck, *sā-lā*, said (Probably here, as in Bengali-written Gārō, the aspiration is superfluous).

Imperative,—The second person takes *di*, as in *bu-di*, strike.

Conjunctive Participle,—*oi* as in *bāg-oi*, having divided, and many others

Infinitive,—*nā-ni*, as in *bu-nā-ni*, to strike.

There is a termination *mā-ni*, the use of which is not clear from the specimens. We have *chā-mā-ni*, eatable things, *thāng-mā-ni*, going, *lāmā-mā-ni*, having been lost, *māsā-mā-ni*, the act of dancing, *tām-mā-ni*, music.

The following instances of negative verbs occur —

Ong-li-ā, am not, *ru-li-ā*, gave not, *lān-li-ā*, did not wear, *thung-li-ā*, did not play.

Another formation appears in *nor-tā-lhā*, disobeyed not, *ru-tā-lhā*, gavest not.

As in other Bodo languages, the causal verb is formed by suffixing the verb 'to give' to the main verbs, thus, *lān-ru-di*, cause to wear.

I give a list of Tipurā words with their Barā equivalents, which may be of interest, as showing the close connexion of the vocabulary of the two languages. I am indebted for it to Mr J D Anderson.

Tipurā	Barā	English
<i>mātāi</i> ,	<i>mādaī</i> ,	goś, spirit
<i>shāl</i> ,	<i>śān</i> ,	sun.
<i>tāl</i> ,	<i>nāl hā-bīr</i> (night-lord),	moon
<i>āthū luruī</i> ,	<i>hā-thār lkhī</i> ,	star
<i>nālhā</i> ,	<i>nāl hā</i> ,	heaven
<i>bār</i> ,	<i>bār</i> ,	wind.
<i>shātung</i> ,	<i>śān-durg</i> ,	sun-bine
<i>hā</i> ,	<i>hā</i> ,	earth
<i>shām</i> ,	<i>śān-bhārī</i> ,	east
<i>shār</i> ,	<i>śār</i> ,	west
<i>hā-chu</i> ,	<i>hā-chū</i> ,	middle
<i>toi</i> ,	<i>dū</i> ,	water.
<i>toi-mā</i> ,	<i>dū-mā</i> ,	river
<i>toi-śā</i> ,	<i>dū-śā</i> ,	stream
<i>lā-chāng</i> ,	<i>lā-chāng</i> ,	oil
<i>lām-lhā</i> ,	<i>lām-lhā</i> (fire-wood),	fire
<i>hār</i> ,	<i>hār</i> ,	fire
<i>luthi</i> ,	<i>luthi</i> ,	fire-wood
<i>lhārā</i> ,	<i>lhārā</i> ,	fire
<i>bulur</i> ,	<i>bulur</i> ,	fire
<i>lurur</i> ,	<i>lurur</i> ,	fire (of wood)
<i>lhārā</i> ,	<i>lhārā</i> ,	fire (of wood)
<i>gāl-tō</i> ,	<i>gāl-tō</i> ,	fire-wood (of wood)
<i>gāl-clī</i> ,	<i>gāl-clī</i> ,	fire-wood (of wood)
<i>gāl-fikur</i> ,	<i>gāl-fikur</i> ,	fire-wood (of wood)
<i>gāl-lī</i> ,	<i>gāl-lī</i> ,	fire-wood
<i>gāl-lur</i> ,	<i>gāl-lur</i> ,	fire-wood
<i>gāl-lur</i> ,	<i>gāl-lur</i> ,	fire-wood

Tipurā	Bārā	English
<i>bekreng,</i>	<i>begeng,</i>	bone
<i>thus,</i>	<i>thor,</i>	blood
<i>mukhāng,</i>	<i>mukhāng,</i>	face
<i>murku,</i>	<i>mushugur,</i>	eye brow
<i>chābām,</i>	<i>zabam,</i>	forehead.
<i>bu-khū,</i>	<i>khū gā</i>	mouth
<i>kuchu,</i>	<i>gr'sh-thor,</i>	lip
<i>salai,</i>	<i>salai,</i>	tongue
<i>ābu,</i>	<i>ābu,</i>	breast (female)
<i>fikhung,</i>	<i>bikhung,</i>	back
<i>bakhā</i>	<i>bikhā,</i>	liver
<i>sīāp,</i>	<i>sīāp,</i>	bladder.
<i>kalam tor,</i>	<i>galam dūi,</i>	sweat
<i>chānā,</i>	<i>zā-nai,</i>	food
<i>mai rung,</i>	<i>mai-rāng,</i>	rice
<i>mai,</i>	<i>mikhām,</i>	cooked rice.
<i>chu,</i>	<i>zō,</i>	rice-beer
<i>rī,</i>	<i>lī,</i>	cloth
<i>yasutlām,</i>	<i>nāshutlām,</i>	ring
<i>mākhā,</i>	<i>mūkhā,</i>	monkey
<i>māsā,</i>	<i>māsā,</i>	tiger.
<i>sūi mā,</i>	<i>sūi-mā,</i>	dog
<i>mathām,</i>	<i>māthām,</i>	otter
<i>mushuk,</i>	<i>m'sō,</i>	cattle.
<i>pummā,</i>	<i>burmā,</i>	goat
<i>siyā,</i>	<i>inzāt,</i>	mouse
<i>tau,</i>	<i>dau,</i>	bird
<i>tā-lhū,</i>	<i>dau khū,</i>	owl
<i>tau-khā,</i>	<i>dau khā,</i>	crow
<i>bu tur,</i>	<i>bi dūi,</i>	egg (bird-water)
<i>ohibū,</i>	<i>zibō,</i>	snake
<i>yānglā,</i>	<i>embu bānglā,</i>	toad
<i>ā, ngā,</i>	<i>nā,</i>	fish (This word seems universal among the hill tribes)
<i>lēm mai,</i>	<i>thām-fai,</i>	fly
<i>thām pur,</i>	<i>thām fur,</i>	mosquito
<i>mai,</i>	<i>mōi,</i>	paddy
<i>khāl,</i>	<i>khun,</i>	cotton
<i>sipung,</i>	<i>sibung,</i>	sesame
<i>mōi,</i>	<i>mōi,</i>	vegetables
<i>phānton,</i>	<i>phānthong,</i>	egg plant
<i>hāo,</i>	<i>thāu,</i>	oil
<i>fālar</i>	<i>fātāi,</i>	betel-leaf

Tipurā	Bārā	English.
<i>bu-fāng,</i>	<i>f'-fong,</i>	tree
<i>wā,</i>	<i>oā,</i>	bamboo
<i>thai chu,</i>	<i>thai zu,</i>	mango
<i>thaili,</i>	<i>thaili,</i>	plantain
<i>bu-thai,</i>	<i>f'-thai,</i>	fruit
<i>chekrā,</i>	<i>sekrā,</i>	sickle
<i>thāplā,</i>	<i>hā-thāplā,</i>	ashes
<i>jālā, jū,</i>	<i>z'lā, zu,</i>	male, female, (suffix)
<i>hār,</i>	<i>hār,</i>	night
<i>pau-khivā,</i>	<i>bau-gār,</i>	forget.
<i>okkhivā,</i>	<i>ukhu,</i>	hunger
<i>tūi-khāng,</i>	<i>dūi-gāng,</i>	thirst
<i>tā,</i>	<i>dā,</i>	now.
<i>ka-sani,</i>	<i>g°-sām,</i>	black.
<i>khufur,</i>	<i>g°-fut,</i>	white.

[No. 25.]

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP.

TIPURĀ

(STATE, HILL TIPPERAH)

SPECIMEN I

Borok kai-sā ni bāsā-jālā ku-nui-ni bisingoi bāsā-jālā-kusu
Man person-one-of child-male persons-two-of among child-male-younger
 bi-ni bu-fā-no sā-kā, 'bā, jē mānuī āng mām-ānu, bo-no ā-no ru-dī'
his his-father-to said, 'father, what things I shall-get, that me-to give'
 Ākhālāō bo bo-raō-ni bisingoi mānuī bāg-oi ru-khā. Bi-ni kisu-din
Thereupon he them-of among things having-divided gave That-of some-days
 thāng-khlai-no bi-ni bāsā-lā-kusu jotō thāchā khālai-oi hākohālo dūsh
after his child-male-younger all together having-made remote to-country
 thāng-kā Ārō bo bējāy cholē-mung cholē-oi bi-ni mānuī-raō
went. At-that-place he improper manner behaving his things
 urā-oi khūbi-khā Bo jotō urā-oi pai-khālai-oi ārō
having-wasted squandered. He all having-squandered having-finished at-that-place
 jobor ākāl nāng-khā, tai bo-bo duku-ō kālai-khā Afru āō jāgā-ni
great famine arose, and he-too difficulty-in fell Then that place of
 kai-sā-ni thā-ni thāng-oi tong-khā, āō borok-bo bo-no bi-ni āoro
person-one-of near having-gone remained, that man-also him his field into
 wāk muruk-nā-ni hor-oi ru-khā. Ulō wāk-raō jē buku-raō chā-ō
swine grazing-for having-sent gave Afterwards swine what husks eat
 bo-bai bo bo-hog puru-nā-ni khālai-khā, kentu bo-no kēbo ru-lī-ā.
thereby he his-belly filling-for did (tried), but him-to anybody gave-not
 Ulō thāngchā-oi bo sā-kā, 'ā-ni bā-ni busuk mulāsēng mām-oi
Then senses-recovering he said, 'my father's how many pay having-received
 sēlēng nāng-māni bēshi chā-mā-ni mānuī mām-oi-tong-ō, ārō āng ukhu-oi
servants than-enough more eatable things used-to-get, here I hungering
 thui-ō. Āng bāchā-oi ā-ni bā-ni thā-ni thāng-ānu, bo-no sā-wānu, "bā,
die I arising my father's near will-go, him-to will-say, "father,
 āng shorgē-ni birōddhē ni-ni sākāngō pāp khālai-khā, āng tai
I heaven-of against your presence-in sin have-committed, I any-more
 ni-ni nā-sā-lā hinoi sinjāk-nā-ni lāek ong-lī-ā, ā-no ni-ni dormāy mām-oi
your your-child-male as known-to-be worthy am-not, me your pay receiving
 sēlēng-ni hāhāy nārūk-dī" Ulō bo bāchā-oi bi-ni bu-fā-ni thā-ni
servants-of like keep." Then he arising his his-father's near

thāng-kā Kentu bo hākohālō tong-sān-no bi-ni bu-fā bo-no
went But he. at-distance when-was-yet his his-father him
nug-nā-ni māng-khā, tai hāmjāgmāni-bai khaichig-oi, thāng-oi, bi-ni totorā
to-see was-able, and affection-through running, going, his neck
rom-oi motomsu-kā Bāsā-jālā bo-no sā-kā, 'bā, āng shorgē-ni birōddhē
holding kissed The-child-male him to said, 'father, I heaven-of against
tai ni-ni sākāngō pāp khālai-khā, āng tai ni-ni bāsā-lā hinoi
and your presence in sin have-committed, I anymore your child-male as
sinijāk-nā-ni jōgya kurui-khā' Kentu bo-fā bi-ni sēlēng-raō no sā-kā,
known-to be worthy am-not' But his-father his servants-to said,
'tāg-di jotō-ni kāhām ri tobu-oi bo-no kām-ru-di, bi-ni yāg-aō
'quickly all-of best cloth bringing him to-put-on give (cause), his hand on
yāsūtām, tai yākum-go yākhānāp kām-ru-di, tai chung ohā-oi ānondo
ring, and feet-on shoe cause-to-put-on, and we eating merriment
khālai-nā, hāron ā-ni i-āng-sā-jālā thui-oi thāng-mā-ni, thāng-kā,
make; for my this-my-child-male having-died going, has-become-alive,
kāmā-mā-ni, mānī-kā' Ulō bo-raō ānondo khālai-nā-ni
having-been-lost, again-have-got.' Afterwards they merriment make-to
nāng-khā
became (began)

Tai bi-ni bāsā-jālā-kotor khētō tong-māni, bo fai-oi noō ni
And his child-male-elder field-in on being, he coming house-of
sāmlalai ong-khā-lai māsā-mā-ni tai tām-mā-ni khānā khā Āfru
near when-was dancing and music heard. At-that-time
bo sēlēng kai-sā-no sāmō nūng-oi sung-khā, 'i jotō tāmō?' bo bo-no
he servant person-one near calling asked, 'this all what?' he him-to
sā-kā, 'ni-ni no-fāung fai-kā, tai ni-ni no-fā bējāy
said, 'your your-younger-brother has-come, and your your-father much
chā-nā-ni sāmām-khā Bo bo-no sā-go kāhām mān-khā' Kentu bo
to-eat prepared He him body-in healthy has-found.' But he
khāmchui kāsājāk-khā, bisingō thāng-nā-ni nai-li-ā. Ulō bi-ni
angry became, inside to-go wished-not. Afterwards his
bu-fā fātārō fai-oi bo-no bujāo-nā-ni nāng-khā Kentu bo jobāb
his-father out coming him to-convince began But he answer
ru-oi bi-ni bu-fā-no sā-kā, 'nāyo-di usuk bosor bom-oi āng
giving his his-father-to said, 'behold so-many years since I
ni-ni sēbā khālai-oi ni-ni kōnu kok nor-iā-khā, tobō nung kōnu
your service doing your any word disobeyed-not, still you any
sālō-bo ā-no punsā mā-sā bo ru-iā-khā jē ā-ni kiching kāmār-raō-no
day-even me-to kid one-even gave not that my friends relatives
nāwo ānondo khālai-nā-ni, kentu ni-ni i no-sā lā khānkjug raō-ni logē
with merriment would-make, but your this your child-male harlots of with

ni-ni mānu chā-oi khibi-kā, bo jē-fru fai-kā -fru nung
your goods having-eaten squandered, he at-what-time . came at-that-time you
 bi-ni bāgoi chā-mung kāhām khālai-kā' Kentu bo bo-no sā-kā, sū
him of for food good made' But he him-to said, 'child
 nung jotō-fru-no ā-ni logē ō ong-ō, tōi ā-ni jē tong-ō jotō-no ni-ni
you all-times-at me of with love, and my what is all yours
 Kentu ānondo khālai-di khusi ong-nā-ni chā-khā,
But merry make glad to-be-of matter-has-become,
 āmāni-hin-khā-lai ni-ni i no-fāung tbi-māni-sē,
because your this your-younger-brother having-died,
 thāng-kā, kāmā-māni, mān-fi-kā.'
has-become-alive, having-been-lost, again-found'

[No 26]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

TIPURÂ

(STATE, HILL TIPPERAH)

SPECIMEN II

A POPULAR SONG

- Tokhāmai-khaichumu bāyā hārung-ō bāroi
 (*Name of a wild creeper*) *in-unworthy-valley* *being-blossomed*
 Hāyā hārung ō thāoi
 (and) *in-unworthy-valley* *having-fruited*
 Bubāro sikhālā kân h ā
 flower *young-women* *were-not*
 Bothai chērā-rong thung-h-ā
 fruit *children* *played-not*
 Lāmānē-rukung-ō bātālai
 By road-side *if-would-blossom*
 Lāmānē-rukung-ō khātālai
 (and) *by-road-side* *if would-fruit*
 Bubāro sikhālā khān-khā-man
 flower *young-women* *would-have worn*
 Bothai chērā-rong thung-khā-man
 (and) *fruit* *children* *would-have played.*

FREE TRANSLATION

Tokhāmai khaichumu having blossomed and borne fruit in an unworthy mountain-valley, its flowers have not become ear-ornaments of young women nor its fruit playthings of young children. Had it blossomed and fruited by the road-side, its flowers would have become ear-ornaments of young women, and its fruit playthings of young children.

CHUTIYĀ

There¹ are some eighty-seven thousand persons of the Chutiya tribe in Assam. They have four sub tribes — the Hindū, the Ahom, the Borāhi, and the Deori Chutiya. Of these, the first three are nearly all Hinduised, and with their tribal customs have abandoned their tribal language and now only speak Assamese. The Deoris, who are the Levites of the tribe, are less than four thousand in all. They are a secluded people in the Lakhimpur and Sibsagar Districts of Upper Assam, whose principal settlements are on the Majuli Island in Sibsagar, and on the Dikrang river in North Lakhimpur. They have preserved the language, religion, and customs which, we may presume, have descended to them with comparative little change from a period anterior to the Ahom invasion. The Chutiya² language, indeed, may fairly claim to be the original language of Upper Assam. The original seat of the Deoris was in the region beyond Sadia. It is only about a century ago that they removed thence to their present settlements, and some of them still occasionally visit Sadia for religious purposes.

Regarding the language, Mr. Brown's remarks may be quoted —

"Very little appears to be known about the Chutiya language hitherto. Some time in the forties, Colonel Dalton contributed a few words to the Asiatic Society's journal, from which his acute genius discerned the connection with Kachari. It is the main object of this little work [the writer's Grammar] to confirm and establish that conclusion. A short note is appended of the principal grammatical resemblances between Chutiya and Kachari, and it is hoped that the materials provided will be useful to anyone making a systematic study of the Bodo group of languages. A somewhat longer Deori Chutiya vocabulary was contributed to Hodgson's Essays by the Rev. Mr. Brown of Sibsagar, but the usefulness of this is marred by its being mixed up with the vocabularies of a number of Nāga dialects. Both these vocabularies are inaccurate, and even misleading, on such important points as the numerals. Besides them, I am not aware that any thing has been published about the Chutiya language. Indeed, it has recently been officially announced to be extinct by the author of the Assam Census Report for 1891. This is by no means the case, for, although the Deoris all speak Assamese fluently, and have incorporated a good many Assamese words in their own vocabulary, still they all speak their own language, and are rather proud of it, and of the difficulty of learning it."

According to the above there should be about four thousand speakers of Deori. The returns furnished for this survey show a much smaller number and are as follows. I am not in a position to offer any special remarks as to their correctness or otherwise —

Sibsagar (returned as Deori)	300
Lakhimpur (returned as Chutiya)	4
	<hr/>
TOTAL	304
	<hr/>

Under any circumstances the number of speakers of Chutiya is small, but the language deserves study on account of its philological and historical interest. I do not think that there can be any doubt of its representing the most archaic stage of the various languages grouped together under the name of Bodo. It is most nearly connected with Dimā-sā or Hills Kachāri, but is certainly more primitive in its grammatical system. The conjugation of the verb is specially worthy of notice.

We here see in full play that system of modifying infixes, of which there are only sporadic remains in the other languages of the Bodo group. Even in the full study

¹ Most of what follows is condensed from the Introduction to Mr. Brown's Deori Chutiya Grammar.

² The *people* are generally called Deoris simply, the *language* is properly known as Chutiā or Chutiya.

of Bārā of Mr. Endle, the number of these infixes which he has succeeded in pointing out is very small compared with the number in Chutiya. The student of the latter language has the advantage of being able to consult Mr Brown's excellent grammar, which contains all the necessary information in full detail and arranged in a scholarly manner. To this he is referred for much information regarding the tribe and its speech which is necessarily omitted from this brief sketch.

The following is a list of the authorities on Chutiya with which I am acquainted —

AUTHORITIES—

- HODGSON, B H.,—*Aborigines of the North East Frontiers* Journal of the Asiatic Society of Bengal, Vol XX (1850), pp 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol II, pp. 11 and ff (London, 1880) Contains a Deoria Chutia Vocabulary by N Brown.
- HUXTER, SIR W W.,—*A Comparative Dictionary of the Languages of India and High Asia, with a Dissertation* London, 1868. Contains a Deoria Chutia Vocabulary taken from Hodgson.
- DALTON, E T.,—*Descriptive Ethnology of Bengal* Calcutta, 1872. Vocabulary on p 93 taken from Hodgson.
- STACE, E.,—*Report on the Census of Assam for 1881* On p 76 there is an account of the tribe by E S. Calcutta, 1883.
- GAIT, E A.,—*Report on the Census of Assam for 1891*, pp 161 and 233. Shillong, 1892.
- BROWN, W B, I C S.,—*An Outline Grammar of the Deoria Chutiya Language spoken in Upper Assam, with an Introduction, Illustrative Sentences, and short Vocabulary* Shillong, 1895.

The following brief sketch of Chutiya grammar is entirely based on Mr Brown's work, to which the reader is referred for a full and detailed account of the many interesting philological facts which are displayed by this language.

SKELETON CHUTIYĀ GRAMMAR.

I. PRONUNCIATION—There is a very short *a* (as in 'company'), which Mr Brown writes *ā*. This I write as a small *a* above the line as elsewhere in the survey. The letter *a* is pronounced as in 'that,' *o* as in 'stop,' and *e* as the *e* in 'bite.' Other letters as usual, nasalization, being represented, as elsewhere, by *ñ*.

II. NOUNS—No gender of inanimate objects. Animate objects prefix *mukaga* (male) for the masculine and *muhigu* (female) for the feminine. Nouns expressing relationship either use special words for each gender (*bābā*, father, *yoyo*, mother), or take special terminations (*puke*, son, *puhā-ni*, daughter).

The plural number is formed by suffixing *raja*, *laja*, or *chiga*. The last is only used with human beings.

In declension, the nominative singular, as in Kachāri, may take *a*, giving the force of the definite article. The following is a specimen declension—

Sing. Nom.	<i>mōshī(-a)</i> , a (the) man
Acc.	<i>mōshī-na</i> , a man
Instr.	<i>mōshī-ch'ag</i> , with or by a man
Dat.	<i>mōshī-mai</i> , to a man.
Abl.	<i>mōshī-chapi</i> , <i>mōshī-go</i> <i>bachāpi</i> , from a man.
Gen.	<i>mōshī-go</i> , of a man.
Loc.	<i>mōshī-lā</i> , in a man.

Plur. Nom. *mōshī-raja* (*-laja*, or *-chiga*), men.

Acc. *mōshī-raja-na*, e'tc., men,
and so on.

Adjectives usually, but not always, precede the noun. The comparative is formed by adding *gāri* or *gārike* to the accusative of the noun with which comparison is made, e.g., *ghora-na gārike lokoko*, stronger than the horse. The superlative is formed by using *magoro* or *magorā*, as in *magoro-na gārike loi*, harder than all, hardest.

Numerals take qualifying prefixes as usual, examples are for human beings, *dega* or *duka*, for animals, abstract nouns, and indefinite nouns. *Degu-cha mōshī*, one man, *maja lipedru*, one goat.

III. PRONOUNS—Personal pronouns have two plurals each—a long and a short. They are declined as follows, only the genuine is irregular.

	First Person.	Second Person.	Third Person (near)	Third Person (remote)
Sing. Nom.	<i>ā</i>	<i>nā</i>	<i>lā, lā-shi</i>	<i>lā, lā-shi</i>
Gen.	<i>a-gō</i>	<i>ni-gō</i>	<i>lā-gō</i>	<i>lā-gō</i>
Dat.	<i>ā-mai</i>	<i>nā-mai</i>	<i>lā-mai</i>	<i>lā-mai</i>
Acc.	<i>ā-na</i>	<i>nā-na</i>	<i>lā-na</i>	<i>lā-na</i>
Plur. (Long) Nom.	<i>ja-ra</i>	<i>lo-ra, no-ra</i>	<i>lā-ra</i>	<i>lā-ra</i>
Gen.	<i>ja-ra-gō</i>	<i>lo-ra-gō, no-ra-gō</i>	<i>lā-ra-gō</i>	<i>lā-ra-gō</i>
Dat.	<i>ja-ra-mai</i>	<i>lo-ra-mai, no-ra-mai</i>	<i>lā-ra-mai</i>	<i>lā-ra-mai</i>
Plur. (Short) Nom.	<i>ja-a</i>	<i>lo-a, no-a</i>	<i>lā-a</i>	<i>lā-a</i>
Gen.	<i>ja-r</i>	<i>lo-r, no-r</i>	<i>lā-gō</i>	<i>lā-gō</i>
Dat.	<i>ja-a-mai</i>	<i>lo-a-mai, no-a-mai</i>	<i>lā-a-mai</i>	<i>lā-a-mai</i>

The suffixes *no* and *re* may be added after the case-terminations. The first gives a reflexive force. The second is emphatic. The plural of the first person is often used in the sense of the singular. Pronominal prefixes occur in *ja lā*, my father, *ja-gō*, my mother.

Other pronouns are *sā*, who, *dāni*, what, *brā*, which, *brā-m*, which (adjective). The relative (probably borrowed from Assamese) is *ju-ā* (lit., who that).

IV. VERBS—The conjugation of the verb is based on the same principles as those which we meet in other Bodo languages. There is a negative conjugation of which the typical note is the vowel *ā*. The main peculiarity of the Chutiyā verb is that, besides the usual tense suffixes, there may also be added infixes to the root which modify its meaning, not only giving the idea of mood, but also modifying the sense in a more exact way. When these are used, the order of structure is as follows—

Root + modifying infix + negative + tense suffix. There are two conjugations. The first is the regular one. In the second *b* and *r* of the

Every root is conjugated in the positive and negative forms of both conjugations. The following are examples of the positive and negative forms of both conjugations. Every root is conjugated in the positive and negative forms of both conjugations.

Conjugation I, <i>I give or I am giving</i>		Conjugation II, <i>No, do.</i>	
Positive	Negative	Positive	Negative
Pres. <i>I give</i> (I) give	<i>I give</i> (I) do not give	<i>No-</i> , (I) do	<i>No-ya</i> , I do not do
Pres. def. <i>I am giving</i> (only used in the first person)	Not used	<i>ā no-mena</i> , (I) am doing (only used in the first person)	Not used
Past <i>I gave</i> (I) gave	<i>I gave</i> (I) did not give	<i>No men</i> , (I) did	<i>No yā ge</i> , (I) did not do.
Pres. <i>I have</i> (I) have	<i>I have</i> (I) have not given	<i>No ni</i> , (I) have done	<i>No yā ni</i> , (I) have not done
Pluperf. <i>I had</i> (I) had	<i>I had</i> (I) had not given	<i>No-numde</i> , I had done	<i>No gā numde</i> , (I) had not done
Fut. <i>I shall</i> (I) shall give	<i>I shall</i> (I) shall not give	<i>No-n</i> , (I) shall do	<i>No yā n</i> , (I) shall not do
Conditional <i>I would</i> (I) would have given	<i>I would</i> (I) would not have given	<i>No-mde</i> , (I) would do	<i>No-vā mde</i> , (I) would not have done
Imperative <i>Give</i> (I) give	<i>Do not give</i> (I) do not give	<i>No-</i> , (I) do thou.	<i>No-</i> , (I) do not do
Let him give	<i>Let him not give</i>	<i>No-me sd</i> , let him do	<i>No-me sd</i> , let him not do
Infinitive <i>to give</i>		<i>No moi</i> , to do (purpose)	
Present participle <i>giving</i>	<i>Not giving</i>	<i>No nana</i> , doing	<i>No-gā cha</i> , not doing
Compound participle <i>having given</i>	<i>Not having given</i>	<i>No-ya</i> having done, a doer	<i>No-yā ma</i> , not having done, a non doer
Present participle <i>giving</i>	<i>Not giving</i>	<i>No-mto</i> , doing	<i>No yā mto</i> , not doing
Infinitive <i>to give</i>	<i>Not giving</i>	<i>No-ma</i> , done, the act of doing	<i>No yā ma</i> , not done, the act of not doing

The verbal noun may be declined as a gerund, thus, *lars la so*, of giving and so on.

Irregular Verbs—The verb *lā*, go, takes an infix *ro* as follows—

Pres. *lā-ro*; Pres. def. *lā-ro-ma*; Past *lā-ro-m* Perf. *lā-ro-ro*; Plup. *lā-ro-rumde* Fut. *lā-ro-n*, Imper. *lā-ro* Inf. *lā-ro* Participle *lā-ro-ngra*, *lā-ro-ga*, *lā-ro-mto*, *lā-ro-ba*. The negative form *lā-yā* is conjugated regularly.

The Verbs Substantivo are—

- 1 *du* I am, art, is, are, *du-mde*, was, were. There is a future *du-n*, and a participle *du-mto*. Other parts wanting.
- 2 The Verbs *ā* (Second conjugation) is also used.
- 3 *ā* to become (First conjugation) is regular.
- 4 The negative of *du* is, present, *yā* I put, *yā-m* I plup., *yā-rumde*, fut., *yā-n* I disj. part., *yā-mto*.

Another Defective Verb is *no* (neg. *no yā*) It is necessary.

The Passivo is formed by conjugating the past passive participle with *sa*. It is rare.

Adjective verbs suffix verbal terminations to adjectives. Thus *cha*, good, *cha-i*, is good. Or the present participle may be used with *du*. Thus, *chepepe*, cold, *chepepe nana du*, it is cold.

Inflixes—There are many. Examples are—

- 1 *Mi* forms a potential verb. e.g., *lars mā-i* I can give.
- 2 *Pā* causal. *lars pā-i*, I caused to give.
- 3 *Reh* continuative. *lars reh-i*, I shall keep giving.
- 4 *Te* or *ter* completive. *lars te-n* I shall finish giving. *lars ter-ā*, I do not finish giving.
- 5 *Jeng* or *je* obligative. *lars jen*, I shall have to give.

There are others, the force of which is obscure.

¹ Equivalent to the Assamese Bengali participle in *le* or *bā*.

The following version of the Parable of the Prodigal Son in Deuri Chutiya is from the pen of Mr H N Colquhoun, I O S, Assistant Commissioner of Lakhimpur. The speakers reside in the North Lakhimpur Sub-division. Words borrowed from Assamese are written in italics. The spelling differs slightly from that in the preceding grammatical sketch. As in Mr Brown's grammar, the long mark is only put over a vowel when it is strongly accented. The vowel *a*, without the long mark, has the sound of *a* in 'that'.

[No. 27]

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP

CHUTIYĀ.

DEURI DIALECT

(DISTRICT LAKHIMPUR)

SPECIMEN I.

(H. N. Colquhoun, Esq., I.C.S.)

Lāshī moshio dukunī pishā dumde Soru-bāsī pishā chipāna
A-certain man of two sons were. Younger-that son father to
 nicha-rumde, 'baba, jauna lāribāshī māl-bostu jauna lāre' Chipā
said, 'father, me-to to-be-given goods me-to give.' Father
māl-bostu yangva lāre-bem Michiga dīn-yā imāribī soru-bāsī pishā
goods dividing gave Few days afterwards younger-that son
 mugune māl-bostu gulangna asama atigu keiamde Pohore sabacha
all goods collecting far country went There riotously
 agungna bayo māl-bostu orkura-bem Mugune māl-bostu hālna
living his goods wasted All goods having-eaten
 bāsī atigu-hā de ākāl sāba-hā hāja hunā dukh nimām Bā
that country-in great famine being to-eat not-finding hardship suffered He
 bāsī atigu-hā moshio nidubem Bā chu hārene uga-mai pāchibem
that country-in man joined He swine feed-to field-to sent
 Pohore chu hāraba shium bā nje hāne man-sarom Bāna hāne ekone
There swine food refuse he himself to-eat wished Him-to to-eat anything
 lāriage Imāribī bicha chungna nicha-rumde, 'jario babayo dachiga
not-gave Afterwards better becoming he-said, 'my father's how-many
 yomtu hāne nimāngna pacha rākhi Jau hāja hunā chiron Jau
servants to eat getting remainder keep. I to-eat not having will-die I
 sargangna babayo guri-mai ken Jau nichan, "baba, Midio pichāpi niyo
rising father of towards will-go I will-say, "father, God-of against you of
 pichāpi pāp namem, pishana nigīn-nayam, yomtu yākin rākhi"
against sin have done, son do-not-call-me, servant like keep-me"

Sargangna babaro quri-mai kirum Deriya asā-hā dumtā, baba nigengna
Rising father-of towards went. Still far off being, father seeing
 riāf numem Jongna kerana chuma-hābem Pishā nicha-rumde, 'baba,
merciful made. Running singing kiss-ate Son said, 'father,
 Midio pichāpi niyo pichāpi pāp numem. Pishāna nigin-nayam' Baba
God-of against you-of against sin have-done Son do-not-call-me' Father
 yomtuna nichabem, 'muguna giriko ohu ina lāhangna puneji, ashiti-hā
servants to said, 'all than best robe bringing put-on, hand-on
 ananti, apasu-hā jula genemi Muguna hang-nina rang nan Jario pishā,
ring, foot-on shoe put-on. All-ice feasting rejoicing will-do My son,
 elungna, ohanung, kimangna, nimām' Bohoro rang nimāne
having died, is-alive; having lost, I-hate found-him.' Then rejoicing to find
 nānumde.
there-did(began)

Demāshi pishī uga-hā dumdo Yayo osor-mai hāngna gānuma
Elder son field in was. House near coming dancing
 sageriba kinamem Yomtuna jungna, 'dām sirom?' shimem. Yomtuna
river heard Servant calling, 'what is it?' asked Servant-the
 nichabem, 'niyo pishya kom Chipā pishāna chu nimāngna moshi
said, 'your brother has come Father son well finding men
 gutangna hāredi' Demāshi pishā hang nimāngna hiduyāge Chipā hiri
collecting is-feasting' Elder son anger possessing went-not-in Father out
 haina gubem Chipāna nichabem, 'om-charo baba uga mungna
coming called To-father said, 'many years' work doing
 niyo chuna buri-hāke nārevā Nā jario soina hārene lipedura
your order at-any-time disobeyed-not You my friends to-feast goat
 hārevā Michiya pishī saba moshi song māl-bostu hāngna deriya
have not The other son had people with goods having-eaten now
 kerī Bayo hung moshi gutanga hāredi' Chipā nichari
has come Him of on-account men collecting you-are-feasting' Father said
 'pishā, ahang nitore dui Ayo jicha dui, niyoko bacha
'son, here ever thou art Mine how-much is, thine so-much
 Chengna 'dungna rang nan-gna dumtā chu Pishyanina
Together being rejoicing making sitting is-good This-my-son
 chingna, ohanung, kimana, nimām'
having died, is-alive, having lost, I-have-found-him'

[No 28.]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP

CHUTIYÂ

DEURI DIALECT.

(DISTRICT LAKHIMPUR)

SPECIMEN II

Iâ gochar ho-ya A bayâ hâ ham kukunoi ke-ya Lakhire
This case is-not(-true) I his house theft to-make did-not go. Thus
 dumde Mushu Dhanî-Ram-yâ bachapî jirumde bibacha sarang, wa
it-was Cow Dhanî-Ram-of from I-bought year last, that
 mushua kimarang Ba mushua chucha ladunumde, areke kerchî chikund
cow was-lost That cow well I-kept, but often owner's
 achâmai kirum A katehate lakuna kejei. Jibu-dina
house-to went I many-times to-fetch had-to-go. On-the-day-of-which
 Dhanî-Ram nicha-rumde bayâ achâ-mai mushu utakunoi kerurumde.
Dhanî-Ram spoke his house cow to-look for I-went
 Sa kubayâ-poro imari-hâ kerurumde ayâ mushu dumde-na-ja utu-kunoi bayâ
Sun selling after I went my cow was-or-not to-see his
 ya-uta jikurumde Bohore laschusarang Bayâ pisiya Malotî mushî
house walked-through Then this-happened His sister Malotî girl
 saruba jagiohi bibakin atu-hâ disâ tioha langna ya-mai kirumde
grown-up of-eighteen years hand-in pot one bringing compound-to came
 Bohowa muji numde A bana ni-ja, bohore ana nijem
Then dark it-was I her saw-not, but-then me she-saw
 Himo momna dige nina nijingna juchâbem Dhanî-Ram bayâ
Frightened being ghost saying thinking screamed Dhanî-Ram and-his
 achâ-yâ mushî, mishuga utukanoi karumde nina, nimen Basi chu-na
house-of people, girl to-visit had-come saying, seized That word
 Dhanî-Ram itumlaya-yâ duguju-hâ ichabem Bayâ pisi-yâ chuchemana
Dhanî-Ram police-of before told His sister's shame
 ladungna paruyâ ya-châ ichabekum a bayâ tiju ham kurumde, Malotî
hiding Court house-at he-said I his mangoes theft made, Malotî
 ana hijem popo-hâ
me saw tree-on

¹ The system of spelling is not the same as in the preceding specimen. The termination of the genitive is written *yâ* instead of *yo*, and the long mark over *â* is usually omitted, as in Mr. Brown's Grammar.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhami-rām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhami-rām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mīlatī, a grown-up girl of eighteen years, came to the compound with a water pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhami-rām, came and scolded me, saying that I had come there to visit the girl. That was the story Dhami-rām told to the Police, but in the Court in order to hide shame of his sister he gives out that I was stealing his mangoes and that Mīlatī saw me first on the tree.

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP

CHUTIYĀ.

DEUPI DIALECT

(DISTRICT SIBSAGAR.)

SPECIMEN I.¹

[Words borrowed from Assamese are in Italics]

Mashi dukchāi-yo pishā duk-huni dumde Pishā duk-hunio sarbāsī pishā
Man's one sons two were Sons two-of younger son
 biyo chipī-nā nesabem, 'bā, ayyo-bahā bostu dethā khudui ānā lāre' Bāsī
his father-to said, 'father, me in goods what fall me-to give' That
 chu hāre bāsī biyo bostu-nā bhāgnāngā lārebim Fangsā dei chayāfi hare
word at he his goods dividing gave Many days before past
 sarbāsī pishā mugrane lāhāngnā muthnāngnā āchā delh māi kherem,
younger son all brought (and)-gathered-together far country to went,
 ire bibā chā-bā nangnā mugrane bostu lābibem, āre jibā-hā bāsī mugrane
and there bad living by all goods wasted, and when he all
 labibem, bihāre bohut hīnai jābāchoram āre bāsī duḥho khudubem Imāri
wasted, in-that-land great famine arose and he want-in fell After-
 hi bā kherengā bāsī delho mashi nada chābā dumekhum bāhā bāsī bānā
wards he going that country's man one house-in lived. then he him
 biyo ugāhā chu rākh bekhu pāsīem Chu hābānā tuna bā hānai hanumde
his field-in seine tending for sent Seine eaten husk he to-eat wanted,
 kintu bānī sheure laniāgo Imarifi bā jiān numāngnā nisābom, 'ayyo
but him-to even-any-one gave not Then he sense gaining said, 'my
 bibiyo lotō chāloro hābānā gārike odhikā nimāi, āsā chugāngnā
father's how-many servants eating for than more gel, I hungering
 churi ā dere khūgāngnā bābūyo bungmāi khen, āre bānā nisākhun,
here-died I now rising father's near will-go, and him-to will-say,
 "libi, i chhu-pichāhā chumimāi ā āre niya bābā pāp namem
"father, I leave against liked not and your presence sin did
 āre nivo pishāninī nisā juri-jā ānā niyo dormohāhu hārūbā
We your son name calling sit-am-not. me your cages eating
 chālorokir rālūbe" Imarifi bi khūgāngnā chipāyo bumāi khirem
servant like leap" Then he rising father's near went
 Kintu la hing achāhā dumihā biyo chipī bānā hijebem morom
But he great distance-in remaining his father him saw compassion

¹ It is entitled "Specimen I" in the original MS. from that of Mr. Down's Grammar. It should be remembered that the words in italics are frequently borrowed.

nangnā larjenma duta ningnā ohumā hābem Bāhāre pishāwā bānā
being-affected running neck catching kiss ate. Then son him
 nisābem, 'bābā ā āchu-pichāhā chumimāi ā āre niyo hijemāhā pāp
said, 'father, I heaven-against liked not and your sight sin
 namem, niyo pishāninā nisā jujiri-jā' Kintu chipāwā biyo
did, your son-name calling fit-am-not' But father his
 chākor-jono nisābem, 'phārechāre chuhinā nāhāngnā nānā genemekhu, biyo
servants-to said, 'quickly good-robe bringing him put-on, his
 athuhā chunāguti, areke āpāchu mohini jotā genemekhu, areke jār
hand-on ing, and feet two shoes put on, and we
 hāngnā rong namenā Lachi ayyo pishā chirum, āreke chumem, bā
eating merry make This my son was-dead, again is-alive, he
 kmārumde, deri nimanī' Imārifi bāu rong nanai nini
lost-was, now found' Then they merry to-do began

Bāhā biyo demashu pishā ugāhā dumde Bā khāngnā achāyo ruguhā
Then his elder son field-in was He coming house of near
 nimāngnā jānumā goyon nunumā khināmekhum. Imārifi bā chākor mujā
reaching dancing song doing heard Then he servant one
 jungnā chimekhum, 'lā-lāju dām chāri?' Bāhā chākorā bānā simem
calling asked, 'these what happening?' Then the-servant him-to replied
 'niyo pishā khoari, niyo chipā bhoy lārerī, bā bānā chuchā
'your brother come, your father feast has-given, he him safe-sound
 nimām bānā' Bāsi chu hāre lāchi gāngnā bā chikimi māi hiduni
getting for' That word at angry getting he inside in enter
 man-jā bānā biyo chipā bāji māi hiri hāngnā kābo namem
wished-not therefore his father outside to out coming entreating did
 Bāsi chu hāre bā biyo chipānā sime nāngnā nisābem, 'itabe, achohā
That word at he his father-to reply giving said, 'look, many
 bochorā ā nānā ālpāch nani, niyo chunā ā dumoke dabi-yā, cheure
year I you-to service did, your word I ever threw-not, yet
 ā ānā lag-lagaria chāng rong nanai nā ānā lefeduru pishā mujāke
I my companions with merry to-do you me-to goat young-one one-even
 dumoke lāriāge. Kintu niyo pishā jibā chābā mishigu bāchāng dungnā niyo
ever gave-not But your son who bad women with living your
 bostu jubāchōram, bā khabā hāre bāyo hung bhoy lārebem' Bāhā bā
goods emptied, he coming at his for-sake feast gave' Then he
 bānā nisābem, 'bā, nā sodāire ā chāng dui, ayyo jibā jibā dui bākhāni
him-to said, 'son, you always me with are, my what what exists that-whole
 niyo Jāru rong nanumā ānond chāruba chui, lāchi niyo pishā chirumde
yours We merry making glad become good, this your brother dead-was
 āreke chumem, kmārumde, deri nimanī'
again is alive, lost-was, now found'

[No 30]

TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP

CHUTIYĀ

DEURI DIALECT

(DISTRICT SIBSAGAR)

SPECIMEN II

[Words borrowed from Assamese are in *Italics*]

Ayyo muwā Bhogram, bābāyo muwā Dhaniram, Panidehing mauzā ha
My name Bhogram, father's name Dhaniram, Panidehing mauza at
 ayyo nyā, bāhāre ugā mungnā hāi Ǻ ayyo mishinā digi mānai
my home, there-at cultivation doing eat I my wife thread to-spin
 lārimde, kachi hungnā nānā digi manā hijāgure bāsi chu hāre ayyo
gate; back coming her thread spinning seen-not that word at my
 achi gāngnā bānā Ǻ dājabem Bā ugābem. Biyo chimā chipā nyā
anger arising her I slapped She cried. Her mother father house
 utigā-hāre dunggo. Bāru khangnā ānā ningnā bobekhum Ayyo mishā
near were They coming me catching beat. My wife
 āthu chāng ānā bobem Bāsi chu hāre Ǻ sasengnā yogi mijā
hand by me beaten That word at I shame-getting dāo one
 labem, yoginā phuraiebeu ayyo chunā rakhinai ninā bāhāre yogi bāriyo
took, dāo brandishing my body to-protect for at-that dāo their
 saba yobem chamāi Āwā yobinā ninā yoyā Ǻ oporādhi hoyā,
bodies cut perhaps I cutting intending cut-not I guilty am-not,
hojur ānā lehebe Ayyo mishia bor chābā Bā ayyo chu khinātayā.
Your-Honour me release My wife very bad She my word hears-not
 Nitau bā ānā chabisi. Bā muka nyāyā Āwā muka hāyā
Always she me abuses She cooked-rice cooks not. I cooked-rice eating-not
 chā durji. Ǻ chā duamta bāsi muka nijāngnāhāy, biyo chimāio
even remain I house not-remaining she cooked-rice eats, her mother's
 achabā hāngnā khay Pishasi pishā dukh nai. Biyo chimā chipā bānā
house-at eating comes Daughter son trouble give. Her mother father her
 charebem, Biyo chāpi Ǻ michigage chui nimayāge *Hojur dere anā*
ruined Her from I even-little peace got-not Your-Honour now me
 hajoha da-pachi, chu māshinā Ǻ jāmināhā lāreman Bāmāi kheremtā
hājat-to not-send, good men I surety-in give-can, Thereto go-if
 ayyo jat khem; Ǻ juyā, dahi mama
my caste will-go, I abscond-not, fear do-not.

FREE TRANSLATION OF THE FOREGOING

My name is Bhogrām, my father's name is Dhanirām I live in Panidehung Mauza, where I am a cultivator

I ordered my wife to spin thread, but on my return I did not find her doing the work Thereupon I became angry and slapped her She screamed aloud and then her parents, who live close by, came out of their house, seized hold of me and beat me, and also had me beaten by my wife

On this, feeling myself disgraced, I took up a *dāo*, which I began to brandish in self defence While doing so the *dāo* might have caused injuries on their persons, but I did not intentionally inflict any blows, and I am not guilty Your honour will do well by releasing me My wife is very wicked She does not obey me, and, on the other hand, always abuses me She does not cook food for me I have to remain without food, but when I am away from home, she would cook for herself and eat it, or sometimes she would go to her parents' house and there take her meal and come back She has been giving similar trouble to my children as well. Her parents have ruined her I have no peace whatever on her account. Your honour should not send me to the lock-up now I am prepared to furnish sufficient bail and substantial persons will stand surety for me If I am sent to the lock up I shall lose my caste I am not a man to abscond, and there is no ground for fear on that account.

MORĀN

This language has not been reported by anyone as existing in British India, but the following notice concerning it is quoted from page 160 of Mr. Gait's Report on the Census of Assam for 1891, in order to complete the survey of the Bodo group:—

'One Bodo form of speech has escaped notice at the present census and also in 1881. The Morāns of Sibsagar and Lakhimpur have a tribal tongue of their own. It is fast disappearing, and owing probably to their desire to rank as Ahoms, was not entered as a language in a single instance in the census schedules. It is evidently very closely allied to Kachāri (although the Morāns are said to deny all connection with that people), as will be seen from the Kachāri equivalents, which I have added to the following list of Morān words collected by Lieutenant Gordon:—

English	Morān	Kachāri
Water	di	dān.
Salt	sīm	sonāim (sham. Tipurā)
Pepper	mai	mai.
Rice	mauram	maibang
Cooked rice	myām	mīkhām.
Flesh	māhan	brdot (Tipurā, mīkhā)
Sun	sān	sān
Moon	dān	dān.
Stars	hātām	hātorkol.
Heaven	dāna	akhmangā.
Rain	wakuhang	rāthā.
Tree	seniang	hangfeng
Clothes	hūgim	hi.
Head	koero	koarā.
Body	han	mīdām.
Teeth	kāta	kāthā.
Hand	haphā	shān.
Foot	happatōia	axung (yafā-kāim 'sole,' Tipurā)
Male	hwa	hā.
Female	huan	hangzhān.

**LIST OF STANDARD WORDS AND SENTENCES IN THE VARIOUS
LANGUAGES OF THE BODO GROUP.**

English.	Bajā or Plains Kachāri (Darrang)	Meeh (Jalpaiguri)	Lāloug (of Nongong)	Dima-ā cr (Ch)
1. One	Se, sūi	Thai-sū chā-s, mā-s, fāng-sū (see s'el ton Grammar)	Ki chā (with human beings, sū-chā)	Mā shi (s'el)
2. Two	Ne, nūi	Thai-ni, thai noi	Ki ning	Mā-ginni
3. Three	Thām	Thai-thām	Rep r'el to l. 't' e 'am as in Assam	Mā-gatām
4. Four	Bre, brūi	Thai bri	Ditto ditto	Mā-bri
5. Five	Bū	Thai-bū	Ditto ditto	Mā-bor
6. Six	Ra, da	Thai-rō	Ditto ditto	Mā-do
7. Seven	Sni, s'ni	Thai-shini	Ditto ditto	Mā-sinni
8. Eight	Zūi	Jokhai-nor	Ditto ditto	Mā-pi
9. Nine	Skhō	Jokhai noi thai-sū	Ditto ditto	Mā-sugī
10. Ten	Zū, zi	Jokhai-nor-thai ni	Ditto ditto	Mā-jī
11. Twenty	Zakhai-bā (r'el jōr)	Jokhai-bā	Ditto ditto	Mā-troa, b (s'el)
12. Fifty	} Assam s'el	{ Jokhai-bā rā-nor jokhai nor-thu-ni.	Ditto ditto	Mā-diū
13. Hundred		{ Sho	Ditto ditto	Rāu shi
14. I	Āng	Āng	Āng	Āng
15. Or me	Āng ni, āng-hā	Āng-ni, me, āng-no	Āng	Āni
16. Mine	Ditto	Āng-ni	Āngē	Āni, t'el, a
17. We	Zang, zang-fur frā-far	Jung, ur, jang-no	Jung-rau, chung, chung-khādā	Āni rao
18. Or us	Zang-fur ni, &c	Jung-ni	Jungē	Āni rao-ni, t'
19. Our	Ditto	Jung-ni	Jungē	Āni-rao ni
20. Thou	Nang	Nung, t'el, nang no	Nā	Ning
21. Or thee	Nang-ni, nang-hā	Nung-ni	Nē	Nini, t'el, t'el
22. Thine	Ditto	Nung-ni	Nē	Nini
23. You	Nang sar nang-sar	Nang sar-ō, or nang sar-no	Nā-ra, nā ra-khādā, nā-khā	Nini rao
24. Of you	Nang sar-ni, &c	Nang sar-ni	Nā-ra-nē	Nini-rao-ni, rao-kē

English	Bārā or Plains Kacharī (Darrang)	Meoh (Jalpaiguri)	Lālūng (of Nowgong)	Dima sa oi (Chin)
25 Your	Nang sur ni, &c	Nung-sor ni	Nā-ru-nō .	Nini mo-ni
26 He	Bi . .	Bi ō, him, bi no	Bō .	Bō
27 Of him	Bi-ni .	Bi-ni .	Bō-nō .	Bō-ni
28 His .	<i>Ditto</i> . .	Bi ni .	Bō-nō . .	Bō-ni, to-hi
29 They	Bi sur, sar, fur, &c	Bi sor-ō, them, bi-sor-no .	Bo-rō, Bō khodā	Bō-rao, bōni
30 Of them	Bi-sur-ni, &c	Bi sor ni	Bo-rō-u ō	Bō-rao-ni
31 Their .	<i>Ditto</i>	Bi sor ni	Bo-rō-u ō	Bō-rao-ni, t
32 Hand	Ākhai .	Nākhai .	Iyā, jā . .	Yao
33 Foot .	Āfa, ātheng	Nāthong	Ja-thang .	Yiga
34 Nose	Ganthang	Gantung	Gung	Gōng .
35 Eye	Mēgan	Mōgan . .	Mu .	Mu
36 Mouth	Khūga .	Khugā	Khu .	Ku
37 Tooth . .	Hāthai .	Hāthai .	Ha	Hatai
38 Ear . .	Khāmā	Khāmā .	Khanjur . .	Kamaso
39 Hair	Khenai	Khānai	Khu-ni	Kamai or K
40 Head	Khārā .	Khor	Khāpal	Kōrō
41 Tongue	Sila	Sālai	Si-li	Shalai
42 Belly	Udoi	Udoi	Pa-mā	Hō
43 Back	Bikhung	Bikhungā	Lāngal-pūlu . .	Shima
44 Iron	Shurr	Shvōrā	Sar	Shōr
45 Gold	Darbi .	Shōnā	Sōnā	Gajoo
46 Silver	Rupā	Rūpā	Thākā	Rāngashen
47 Father	Fā, my father, ā-fā	Āfā (own father), bifa (other person's father)	Bā, fā	Bu fa
48 Mother	Mā	Āi (own mother), bimā (other person's mother)	Ma	Bō-ma
49 Brother	Ādā	Fongbai .	Gajal	Budda (boifang (3

English.	Bārā or Plains Kachārī (Darrang).	Mech (Jalpaiguri)	Lālāng (of Nowgong)	Dimā sā or Hills Kachārī (Cachar.)
50 Sister	Binānu	Binānāo	Nānāo	Būhī (elder sister), (younger sister)
51 Man	Mūnsū .	Hōā, a person, manshia, mānshī	Libing	Shūbāng
52. Woman	Hingzhāusā, hingzhāu	Hinjao	Mārga	Māsainjū (elder and old women who are 'o as garajū)
53 Wife	Hingzhāu	Bihī	Āisi	Bihī
54 Child .	F'sa, f'sā	Bishā	Sa, sā-jāo	Ansā
55 Son .	F'sā z'la	Bisha hōā, bishā jola	Sā	Baeha
56 Daughter	F'sā zū	Bishā hunjāo, bishā jo	Sā jao	Boshu
57 Slave	Sakhān, bandiān	Gōlām	Golām	Leng
58 Cultivator	Rasatfrā	Haluā	Khram-nāng jāo	Phadaun dangraba
59 Shepherd	Gorikā	Lukhīā	Puran rīkayā	No word
60 God .	Modai g'bām	Probbu, thākur	Mīdai	Mīdai
61 Devil	Modai hāmā	Bhūt	Bhut	Mīdai hama
62. Sun .	Sān	Sān	Sala	Shān
63 Moon	Nokā burī	Nōkhāfor	Sanaī	Dāi
64. Star	Hāthor-khī	Hāthar-khī	Phandarā	Hatrai
65 Fire	Āt	Wāt	Sara	Wai
66 Water	Dūi	Doi	Di	Di
67 House	Nū, nā	Nō	Nā	Nō
68 Horse	Gorai	Gorai	Gharai	No word
69 Cow	Mosaū	Gai	Māsu maikī	Mūshū
70 Dog	Sūmā	Seimā	Khukuri	Shisha
71 Cat .	Mao-zī	Māu-jī	Myāo	Āin
72 Cock	Dau z'la	Dāo	Tu-dāngrā	Daonō-jāla
73 Duck	Assamese word used	Hāngsho	Hās	Daofiantū

English.	Bârâ or Plains Kachârî (Darrang)	Meeh (Jalpaiguri)	I âlung (of Nowgong)	Dimâ sa or Hills Kachârî (Cachar)
74 Ass .	Gambo gorai	Gadhû		No word
75 Camel .	Assamese word used	Ut .	..	No word
76 Bird .	Dâu .	Dão son . .	Tn . .	Dno
77 Go	Thang .	Thang . .	Li	Tung .
78 Eat .	Zâ .	Ja .	Jâ	Ji .
79 Sit .	Zâ, jâ .	Jo .	Khê-jang .	Kam . .
80 Come . .	Fai .	Foi . .	F ₁	Fai
81 Beat .	Bu . . .	Shô, shu	Pathâl, bathul	Shâ
82 Stand	Zâsang	Gôsong . .	Jigal . .	Shông-hi dông
83 Die	Thoi .	Thoi .	Thi . .	Ti
84 Give	Hû .	Ho, hu .	As . .	Ri
85 Run	Khât . . .	Khât .	Jala	Ka ₁
86 Up	Sâ âu, sai âu	Gôjan . .	Sâ nâ .	Bashao-hâ, bokorô-hi
87 Near	Khâthi âu	Khâthai ào . . .	Ochar . .	Shampâ bi
88 Down	Sing-âu	Gâhai .	Numâ	Bokolô-hâ
89 Far . .	G ^a zân	Gôjan	La, chûla	Jain bi
90 Before	Sigâng âu	Mukhang-ào .	Âgêl	Sigang-ha (place), me hu (time)
91 Behind	Un-âu	Khûbau ào .	Khelang	Yachona
92. Who .	Sur, sar	Sor .	Churâ, wonoc, cha-nê	Sherô, whose? shere-
93 What .	Ma .	Mâ .	Ninda, mi nâ . .	Shûmo
94 Why	Mâ nû .	Mâ no . . .	Ninda-nê, mi-na	Shûm-jaba-mi
95 And	Bû, or Assamese word	Âr . .		No word . .
96 But	Theobû, khintha	Mahun-bhâ .		Dâbo . .
97 It	Bâ, blâ (suffixes) .	Jodi		No word, used and expres in the inflexion of the
98 Yes .	Nunggô	Um . .	Hôngya .	Hâ .
99 No	G'ûâ, nungga	Thâng ngâ .	Sÿyâ .	Nia
100 Alas	Hai hai .	Ahâ	Hây hây	No word Hê might be e to be equivalent

NĀGĀ GROUP
GENERAL INTRODUCTION.

It is questionable whether Sopvomā, which is here classed as belonging to the Nāgā Kuki sub-group, should not be put amongst the Western Nāgā languages. It possesses points of close connexion with Kezhāmā Kabui and Khoirāo, which I have classed a Nāgā-Bodo languages, also show points of contact with Kuki

Nearly all these figures are the roughest of estimates, as no census figures are available for most of these wild tribes. We are, however, safe in saying that at least 300,000 people speak languages belonging to the Nāgā Group.

Regarding the origin of the word 'Nāgā' Mr. A. W. Davis, I.C.S., has been kind enough to give me the following note —

I think that there can be little doubt that the word 'Nāgā' is our corruption of the Assamese term নগা *nagā*, pronounced *noḡā*. The Assamese apply this term roughly to denote all the tribes inhabiting the hill south of the Brahmaputra River, between Makum in the north east, and the sources of the Dhansiri River in the west, i.e., the hinterland of the Lakhimpur and Sibsagar Districts. Different tribes or portions of tribes were distinguished by terms like *Hatigoriā*, the people using the Hatigor path, *Assiringiā*, those using the Assiringiā path, *Dupdwarā*, those using the Dup-dwar or Dup-pass, in their visits to the plains of Assam. The old derivations of the word from *nāg* or *nangā* are consequent on the mispronunciation of the word 'nagā'. I can suggest no derivation for 'nagā', but writing from memory, I think that Mr. S. E. Peal suggested that the word had probably some connection with the word *nok* or *noḡā*, people, terms used by the people of Baner who belong to the Survey Eastern Sub-group. This word *nok* or *lok*, meaning 'an assemblage of people,' occurs also in the Āo language.

Up to the census of 1891 the only account of the Nāgā languages, as a whole, was the article by the late Mr. Damant, entitled *Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Ningthi Rivers*, which appeared in the Journal of the Royal Asiatic Society for 1880, and which is frequently referred to in these pages. I have, in the main, followed his system of grouping of the various dialects, only departing from it when the additional information gained within the past twenty years has compelled me to do so. The last two groups, the Nāgā-Kuki and the Nāgā-Bodo, have been added by me.

The information regarding the languages mentioned above, which I have been able to gather for the Survey, varies in value and amount. For some languages, such as Angāmī and Āo, thanks to the kindness of Mr. Davis and the Reverend E. W. Clark, the information now given is accurate and full. On the other hand, for the languages of the Eastern Sub-group, I have been able to do little beyond collating previously existing material, much of which was far from accurate. For other languages the information is fuller, if not absolutely satisfactory.

Under these circumstances, I have the less hesitation in reprinting the following valuable note on the Nāgā languages, which was written by Mr. A. W. Davis, I.C.S., for the Assam Census Report of 1891 —

All the tribes in the Nāga Hills District which we lump together under the general term Nāgā, speak languages which are at the present day, whatever they may have been in the remote past, so different that a member of one tribe speaking his own language is quite unintelligible to a member of the next tribe. That these languages were derived from the same stock is, I think, best shown by a comparison of word lists from the various languages. I have therefore given below lists of words from the following Nāgā dialects and Manipuri, i.e., Angāmī, Lhōtā, Semā, and Āo (Chungh and Mongsen).

From these lists, and from the more detailed comparison between Angāmī on the one hand and Kachāri and Mikir on the other, which will be found below, I think that there is good evidence to show that not only Manipuri, but also Bodo and Mikir, are derived from the same stock as the languages spoken by the various Nāgā tribes. Further, in order to show more clearly the common origin of the various Nāgā dialects, I have made a special comparison between the Angāmī and Āo Nāga languages. I have taken these languages for special comparison for the reason that the tribes in question are separated from each other by the Lhōtā, Rengmā, and Semā tribes, and have from time immemorial never had any connection with each other.

English	Anglail	Semā	Lhota	Mongten	Chungli	Kachelā 'agā	Manipurī	Kachārl	Tamil	Mikir
One	ko	lāh	akhā	akhe	akhā	kaṭ	amā	so	kuḥ	is
Two	ke nō	hi ni	oni	anū	anā	ganā	ani	no	ngs or us	hini
Three	ē	ke tū	elham	ainm	asam	gūjām	aham	tham	cham	ko tham
Four	āi	duḥ	m-ū	peli	pe-ū	mūda	mar	bro	peli	phāi
Five	pengu	pungu	mungo	yangi	yangi	mingao	manḡ	bī (bongā)	ngī	phougo
Six	suru	aghi	trol	trol	trol	sūṛū	tarul	dō, ro	ecol	thorok
Seven	tenī or tenū	sun	ti ing, tany	tens	tenet	senī	tarēt	su	nyet	thorok si
Eight	tellī	tichī	tut	ta et	tka	daṣṭ	nupāl	zat	teṭ	nerkap
Nine	telico or telpu	telu	tolu	tekhū	teku	shugus	māpāl	sho	chhā	ecṭep
Ten	kerp	elugha	tiro	larī	terr	gīrō	larī	sa, 'i	an	lep

The numbers all three are identical in the Ao (Mongten) Manipuri, Kachārl, Tamil, and Mikir, if it is remembered that the syllable *me*, *ma*, *mu*, *pa*, *be* are any word and always be left out, *te* is merely a prefix denoting either a noun or an adjective. The resemblances which strike one most at first sight are those between the *pa* in *pa*, *te*, *pa*, *ma*, *mu*, *pa*, and 'nine'. The words for 'three' are identical in the Lhota, Kachārl and Mikir languages and also in the Ao, Manipuri and Tamil.

The words for 'eight' are identical in the Ao (Mongten) Manipuri, Kachārl, Tamil, and Mikir, if it is remembered that the syllable *me*, *ma*, *mu*, *pa*, *be* are any word and always be left out, *te* is merely a prefix denoting either a noun or an adjective. The resemblances which strike one most at first sight are those between the *pa* in *pa*, *te*, *pa*, *ma*, *mu*, *pa*, and 'nine'. The words for 'three' are identical in the Lhota, Kachārl and Mikir languages and also in the Ao, Manipuri and Tamil.

The words for 'eight' are identical in the Ao (Mongten) Manipuri, Kachārl, Tamil, and Mikir, if it is remembered that the syllable *me*, *ma*, *mu*, *pa*, *be* are any word and always be left out, *te* is merely a prefix denoting either a noun or an adjective. The resemblances which strike one most at first sight are those between the *pa* in *pa*, *te*, *pa*, *ma*, *mu*, *pa*, and 'nine'. The words for 'three' are identical in the Lhota, Kachārl and Mikir languages and also in the Ao, Manipuri and Tamil.

English.	Angāmī.	Semā.	Lhotā.	Mongsen.	Chungli.	Manipurī.
Water	dzu	āzu	oteū	ātsū	tsū	shing
Fire	mi	āmi	omi	āmū	mi	ma
Fish	lo	ākā	ongo	āngo	ngo	igā
Flesh	themo, chō	āshi	oso	ācā	shi	sī
Sticks	si, sa	āsū	oteang	āsūng	sūng	sing
Pig	the-vo	āgro	icol oro	āol	āl	ol
Paddy	telhā	āghu	otol	ātsal	tsal	phūu
Rice	{ shol o telhāl o }	{ ātūishi }	otsang	āchang	chang	cheng
Rice (cooked)	tiē	āl cnā	otsi	āchā	chi	chāl
Mat	zopra	āyupu	opha!	āpa!	pāl ti	pha!
Cloth	l wē, pfe	āphi	oscū	āsū	sci	phi
Smoke	mīl hu	āmikhū	omiel hu	mūl holi	mūl ho hū	niat hu
Thatch	coghā	āghi	tesū	ā i	ā-i	i
Cultivation	le	ālu	oli	ālu	lu	lāu
Tiger	tel hu	āmīsupu	mhārr	āl hu	l yu	li
Spear	rongu	āni, āngu	ol'o	āni	ni	ta
Intoxicant	zu	āz	sol o	āz	yi, tū	yu
House	li	āk	oli	āl i	li	yimi, sang
Load	hā	āl-ro	oliā	āl-u	lu	pāl
Sun	tināl i	atsun! yihe	engi	tsungi	āni	numit
Road	chā	ālā	olam	yemang	lemang	lambi.
Cow	mīthu	āmishi	mangsū	māssū	nāshi	sal
Fowl	thevū	āgru	hono	ān	ān	yal
Child	nā, nu	nu	ongo	ningcharā	{ chi tanur }	{ machā }
Father	yu, pfō	āpu	opu	ābā	obā	ipā
Mother	zo, pfū	ā-ā	opci	āvū	ochā	imā
Husband	nupfō	l imi	orapci	nebīyā	tel-inungpo	māwā
Wife	l imā	nupfū	ol-īl hamm	nenū	tel-inungtsū	muffu
Red	{ l omerr lehā }	{ āluhū }	ralhiā	temaram	temaram	āngangbā
Black	leti	āketsu	nyū ā	tanāl	tanāl	āmubā
White	lekra, kechā		emhuā	tenen	temessung	āngoubā
Good	levi	ālivi	mhonā	{ tāru lepung }	{ tāchung }	aphabā
Bad	hesha	āhesā	'mmho	tāmāru	tāmāchung	phatabā
True	hetā	āl utso	otscutseo	tetsā	atangchi	āchumbā
False	hetsāji	āmīl i	'ntsā	temārāk	tiāzū	minambā
Hot	lelē	ālēlu	tsco-ā	telem	telem	atābā
Cold	{ l emekhū si }	{ melhu si }	{ myimā }	{ temel hung āsuk }	{ āsok }	aingbā
Die	sā	ti	tchhi	āsū	āsū	si
Do	chi	si	lyu	tā	si	tāu
Eat	chi	che	tso	chi	chiung	chā
See	ngu	zūti	mhu	ngu	ngu	yeng
Arrive	tso	tō	chānā	tung	tung	ihung
Buy	kri	l hi	shi	li	li	lei
Sell	zē	zō	yē	yul	yuk	yon
Cry	l rā	l hā	l hūā	chep	chep	kāp
Laugh	nu	nū	emāthā	man	manū	noh
Give	tsū, pi	tsū	pi	li	āketsū	pi
Take	le	lu	pen	tsā	āgi	lāu
Carry	pfū	kāpfū	pu	āpen	āpen	pu
Run	thā	pove	yung	chen	chin	chen
Call	le	ku	tsā	chā	chā	kāu

Table I, together with those given of the numerals above show, I think, pretty clearly that the Naga languages are all very closely connected. The resemblances between the Ao Naga dialects and the other Naga languages are striking. Thus we find —

	Manipuri	English
ṣ	ṣ	fish
ṣṣ	ṣṣ	flesh
ṣṣ	ṣṣ	sticks
ṣṣ	ṣṣ	pig
ṣṣ	ṣṣ	rice
ṣṣ	ṣṣ	rice (cooked)
ṣṣ	ṣṣ	thatch
ṣṣ	ṣṣ	cultivation
ṣṣ	ṣṣ	tiger
ṣṣ	ṣṣ	liquor
ṣṣ	ṣṣ	do
ṣṣ	ṣṣ	arrive
ṣṣ	ṣṣ	buy
ṣṣ	ṣṣ	run
ṣṣ	ṣṣ	cry

Table II shows the common vowels in the following common vowel and consonantal systems. These vowels are not only common to all the languages, but in the same position in the syllable. Thus we find —

Table II

ṣ	ṣ	= man (Ang)
ṣṣ	ṣṣ	= ṣṣ (Ang),
ṣṣ	(Ang) ṣṣ = ṣṣ (S)	= ṣṣṣ,
ṣṣ	ṣṣ	= child (Ang),
ṣṣ	ṣṣ	= woman (Ang),
ṣṣ	ṣṣ	= dog (Ang),
ṣṣ	ṣṣ	= ṣṣ (Ao)
ṣṣ	ṣṣ = ṣṣ (S)	= ṣṣṣ (Ang),
ṣṣ	ṣṣ	= ṣṣṣ (Ang),
ṣṣ	ṣṣ	= ṣṣṣ (Ang),
ṣṣ	ṣṣ = ṣṣṣ (Ang)	= all,
ṣṣ	ṣṣ	= now a-days (Ang),
ṣṣ	ṣṣ	= white (Ang)
ṣṣ	ṣṣ	= bamboo etc (Ao),
ṣṣ	ṣṣ	= is not (Ang),
ṣṣ	ṣṣ	= liquor (Ao)
ṣṣ	ṣṣ	= road (Ao),
ṣṣ	ṣṣ	= help (Ang)
ṣṣ	ṣṣ	= all (Ang),
ṣṣ	ṣṣ	= he (Ao),
ṣṣ	ṣṣ (Ang) = ṣṣṣ (S)	= buy,
ṣṣ	ṣṣ (Ang) = ṣṣṣ (S)	= six

The negative particles are ṣṣ, ṣṣ, ṣṣ, ṣṣ, ṣṣ, ṣṣ, ṣṣ, ṣṣ, ṣṣ, ṣṣ. These negatives are distributed over the following languages —

	Ordinary	Negative Imperative
Arakan	ṣṣ ṣṣ	ṣṣ, ṣṣ
Seni	ṣṣ ṣṣ	ṣṣ, ṣṣ
Lha	ṣṣ	ṣṣ
Ao	ṣṣ	ṣṣ
Tamtu	ṣṣ	ṣṣ
Fachcha Naga	ṣṣ	ṣṣ
Manipuri	ṣṣ, ṣṣ, ṣṣ, ṣṣ	ṣṣ
Fachchi	ṣṣ	ṣṣ
Mani	ṣṣ	ṣṣ

These languages may be divided into two classes—

- (1) Those in which the negative follows the root of the word it qualifies
- (2) Those in which it precedes the root

To class (1) belong Angāmi, Semā, Kachāri Naga, Kachāri, Manipuri, and Mīkir, i.e.,

Angāmi	<i>vor</i>	= come
	<i>vormo</i>	= not come
Semā	<i>gwāg</i>	= come
	<i>gwāgmo</i>	= not come
Kachāri	<i>nu</i>	= see
	<i>nuā</i>	= not see
Manipuri	<i>lāl</i>	= come
	<i>lāldo</i>	= not come
Mīkir	<i>vang</i>	= come
	<i>vangve</i>	= not come

To the second class belong the Āo, Lhōtā, and Tamu languages, i.e.,

Āo	<i>all</i>	= is, <i>mall</i>	= is not.
Lhōtā	<i>l</i>	= is, <i>nl</i>	= is not
Tamu	<i>ang</i>	= is <i>na ang</i>	= is not

In Kachāri though the ordinary negative follows the root of the verb it qualifies, the imperative negative precedes that root, thus—

Kachāri	<i>nu</i>	= see, <i>dū nu</i>	= see not.
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While—

Angāmi	<i>ngu</i>	= see, <i>ngu-hē</i>	= see not
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In Angāmi also there is a trace of the negative particle preceding the verbal root in the phrase 'm *bā-wē* = it is not, where 'm = *mo* = not, *bā* is the substantive verb, and *wē* the verbal termination.

These constructions must be relics of the time when in the Naga languages the negative particles were indifferently either before or after the word they qualified.

There is one point with reference to the use of the negative particles in which all the languages mentioned above agree, i.e., they all of them use a form for the imperative negative different to that used in the ordinary conjugation of the negative verb, thus—

Angāmi	<i>po vormo</i>	= he has not come
	<i>vorhē</i>	= don't come
Āo	<i>pā maro</i>	= he has not come
	<i>taro</i>	= don't come
Manipuri	<i>mā lāldo</i>	= he has not come
	<i>lālkanu</i>	= don't come
Semā	<i>pā gwāgmo</i>	= he has not come
	<i>gwāgītivi</i>	= don't come

And so on for all the other languages

In nearly all these languages the word for 'bad' is merely the word for 'good' used with the negative particle. Thus—

Manipuri	<i>apha ba</i>	= good, <i>phata ba</i> = bad, i.e., not good. Here <i>pha</i> = good, while <i>ta</i> = not, the initial <i>a</i> and final <i>ba</i> are merely adjectival formative particles
Kachāri	<i>g'hām</i>	= good, <i>hām ā</i> = not good = bad, here <i>ā</i> = not, the <i>g'</i> in <i>g'hām</i> is the adjectival prefix
Āo	<i>ta-chung</i>	= good, <i>ta-mā-chung</i> = not good = bad, <i>ta</i> = adjectival prefix, <i>mā</i> = not
Lhōtā	<i>mho</i>	= good, <i>'mmho</i> = not good = bad, here 'm = not
Tamu	<i>mayang</i>	= good, <i>na mayang</i> = not good = bad

Angāmi and Semā have separate words for 'bad,' i.e., *leshā* and *āleshā*, but the word for 'good' with the negative particle *mo* is as frequently used to express 'bad' as the special words, thus—

Angāmi	<i>ke-vi</i>	= good, <i>vi mo</i> = not good = bad,
Semā	<i>āke-vi</i>	= good, <i>vi mo</i> = not good = bad,

ke and *āke* are adjectival prefixes

At the time of the Census 1881, the Mīkir language was classed by Sir C. Lyall as an outlier of the Bodo group. That the two languages are derived from the same stock and do not at present differ much more from each other than the various Nāgā languages do from each other is, I think, pretty evident from an examination of the lists of words and sentences given by him. I shall now try and demonstrate the fact that

Kachāri *dan* } to cut, { *dan-that-nū* }, to cut and kill
 Angāmī *du* }

In Angāmī the word *tsē*, break, is used in a similar way, e.g.,—

Kedā, trample on, *kedā tsē*, break by trampling on

Bē, handle, *bē tsē*, to break.

Vū, to strike, *vū tsē*, to strike and break.

Formation of Intensive Verbs

The method followed in both languages is the same, i.e., intensives are formed by a particle following the verbal root. Thus—

Kachāri *maḥ habaḥ* } he has cut his paddy,
 Angāmī *polē lē āwe* }

but—

Kachāri *maḥ* *ha* - *khang* - *baḥ* }
 Angāmī *po lē* *lē* - *prē* - *āwe* }
 his-paddy cut - all - is } he has finished cutting his paddy
 entirely }

Here *hang* (Kachāri) = *prē* (Angāmī)

Again—

Kachāri *boḥ* *gāmīnī* *mansūfra* *thoḥ baḥ*
 Angāmī *lu* *renā* *mā* *sā-te*
 that village men die-did

And—

Kachāri *boḥ* *gāmīnī* *mansūfra* *boḥbu* *thoḥ - tra* *baḥ*
 Angāmī *lu* *renā* *mā* *petelo* *sā - { pu¹ }* - *te*
 that village men all die-completely did
 { kwi }

Here *tra* (Kachāri) = *pu, kwi* (Angāmī)

Kachāri *lamaḥ* *au* *mansūfūr* *jaḥ-dang*
 Angāmī *cha* *nu nu* *themā lo* *cor-zhu-wē*
 road along men coming are

And—

Kachāri *lamaḥ* *au* *mansūfūr* *faḥ - su - dang*
 Angāmī *cha* *nu nu* *themā lo* *cor - { pi¹ }* - *zhu wē*
 road along men coming-much are
 { sē }

Here *su* (Kachāri) = *pi, sē* (Angāmī)

In all these sentences it will be observed that the intensive particles are used in precisely the same way

Formation of the Negative Verb

The method by which this is done is the same in both Kachāri and Angāmī, i.e., both languages affix a particle to the verbal root. In Kachāri this particle is *ā*, in Angāmī *mo*, thus—

Kachāri *nu*, see, *nu-ā*, not see
 Angāmī *ngu*, see, *ngu-mo*, not see

Definite Article.

This is expressed in a similar way in both languages. In Kachāri it is expressed by the addition of the vowel *-ā* to a noun, and in Angāmī by the addition of *-u*, thus—

Kachāri *dau* *clav-ā* *gasip* *dang*
 Angāmī *cū* *dzū u* *lha* *bāwo*
 fowl male the crowing is, i.e., the cock is crowing

The above resemblances in word formation and the structure of sentences between Angāmī Nāgā on the one hand and Kachāri and Mīkri on the other are, I think, very striking, and go far towards establishing the fact that all these languages are derived from the same source. I append word lists giving words in Mīkri and

¹ These are alternative expressions

Kachari, which have almost exact equivalents in some of the Naga languages. The following abbreviations are used in these lists to indicate the particular Naga language from which the specimens are taken—

Ang = Angami	S = Sema
Lh = Lhötä	M = Mampari
D = Dimasä	K Naga = Kachcha Naga

Pronunciation—

<i>a</i> = <i>a</i> in 'ball', <i>ê</i> = <i>a</i> in 'pray',
<i>ā</i> = <i>a</i> in 'master', <i>ū</i> = German <i>ü</i> ,
<i>u</i> = <i>u</i> in bull

List of words in Mikir that are similar to words in the Nāgā dialects

English	Mikir	Nāgā
Abide	<i>dō</i>	<i>tō</i> (Ang)
Abode	<i>lō dō-ahem</i>	<i>lō 'ō lō</i> (Ang)
Ache	<i>leso</i>	<i>chō</i> (Ang), <i>tū</i> (S)
Afraid	<i>laphere</i>	<i>laphi</i> (Ang)
Ascend	<i>thur</i>	<i>ā tō</i> (Ao)
Assault, to	<i>chol</i>	<i>ā chō</i> (Ao)
Cast away	<i>vār</i>	<i>er</i> (Ang)
Cup	<i>bong</i>	<i>lung</i> (Ao), <i>lō</i> (Ang) = <i>cup</i> (approx.)
Cut	<i>thū</i>	<i>du</i> (Ang)
Dead	<i>lchh</i>	<i>lchō</i> (S)
Descendants	<i>asoasen</i>	<i>aso</i> (Ao) = <i>brother</i>
Ear	<i>no</i>	<i>nō</i> (Ang)
Ent	<i>cho</i>	<i>chō</i> (Ang), <i>chō</i> (M)
Egg	<i>rolō</i>	<i>tū dō</i> (Ang), <i>a 'ō</i> (Tamil)
Full	<i>llo</i>	<i>lū</i> (Ang)
Father	<i>pō</i>	<i>pō</i> (Ang)
Female	<i>pō</i>	<i>nupō</i> (M), <i>psū</i> (Ao)

Similar words in Kachāri and Nāgā dialects

<i>English</i>	<i>Kachāri</i>	<i>Nāgā</i>
I	ang	ā (Ang)
Thou	nāng	nang (Āo, M)
Fire	at	ā (Tamlu)
Water	duu	dui (K Nūgu), dzu (Ang), tsū (Āo)
Hand	a-khar	te kār (Āo)
Fish	nga	nga (M), ngo (Āo), ongo (Lh)
Cow	mosau	ā-mishu (S), massu (Āo), nashu (Āo), māngēū (Lh)
Bird	daū	po ra (Ang)
Egg	daū-dūi	rū dū (Ang), a tī (Tamlu)
Tiger	mosā, mui (D)	āmisipu (S)
Madh	zau, ju (D)	zu (Ang), yī (Āo)
Eat	zā, jī (D)	chā (M), chu (Ang, S, Āo)
Walk	thā	tā = run (Ang)
Sit	zā	zhu = lie down (Ang)
Laugh	m'n'	m'nī (Āo), nū (Ang)
Go	thāng	to (Ang)
Cook	sang	chā (Ang), su (Āo)
See	nu	ngu (Ang), ngu (Āo)
Bamboo	ō ā	wa (M), ā u (Āo)
Say	bung	pu (Ang)
Now	dā da'nu	thā (Ang), thanū (Āo) = to-day
Cut	dān	dā (Ang)
Wet	si	tse, chē (Ang)
Great	g'det	hede (Ang)
Bitter	g'hā	ta lā (Āo), lohū (Ang)
Long	g'lāu	tulu (Āo)
Deep	g'thān	ke su (Ang)
Tall	g'zāu	lechā (Ang)
Cry, to	gab	krā (Ang)
Village	gāmī	ghā (S), ghina (S)
Fear	gi	hi (M)
Say	han	hāi (M)
Chase	hā su	hā (S), ho (Ang)
Cloth	hi	phi (S) ssi (Āo)
Head	horo	to kolāh (Āo)
Quickly	māmār	mihāi (Ang)
Grave	manghlor	mohru (Ang)
Body	mādam	themo (Ang)
Eye	megan	mhi (Ang), mel (Mikr)
Husk rice, to	sāu	tu (Ang)
Stay	thā	thā (Ang) = stand

With a fuller vocabulary of the Kachāri language and with a more extended knowledge of the other Nāgā dialects except Angami than I have at present, it would doubtless be possible to make great additions to these word lists. Enough, though, I think have been given to show the resemblance that exists between Kachāri and Mikir on the one hand and the Naga dialects on the other.

The Kachāri words and sentences used in this note have been taken from the Rev S Endle's 'Outline Grammar of the Kachāri Language'. The Mikir words used have been taken from the Rev R E Neighbor's 'English and Mikir Vocabulary'.

NAGĀ GROUP

WESTERN SUB-GROUP¹

This sub group includes the Angāmī, Semā, Rengmā, and Kezhīmā languages, and occupies the southern portion of the Naga Hills district. The speakers of this group are estimated to number as follows —

Angāmī	35,410
Semā	26,400
Rengmā	5,500
Kezhāmā	1,620
TOTAL	68,930

Very little is known about the languages of these tribes except that of the Angāmī, who have been fully described by various writers. The languages of the other three are now described for the first time, except that vocabularies of Semā and Rengmā have been published.

The distinguishing feature of the languages of this group, as compared with the Central Sub group, is that in the latter the negative precedes, while in the former it follows, the word which is negated. The two groups also differ widely in vocabulary, but they clearly have a common origin, as has been shown by Mr Davis in his notes printed on the preceding pages and in the introduction to the Central Sub-group.

¹ I take this opportunity of expressing my gratitude to Mr A W Davis ICS admittedly the best authority on the subject for permission to make free extracts from his writings and for his being kind enough to read through the proofs of the notes of the Survey dealing with the Naga languages. To the latter he has added many most valuable notes and corrections.

ANGĀMI OR TENGIMĀ

We are fortunate in possessing more accurate information about this warlike tribe of Nāgās and their language than about other branches of the same people. There are full accounts of the people by Captain Butler in his 'Rough Notes' and by Mr Davis in the Assam Census Report for 1891. We have several vocabularies of varying length and importance, and two grammars of the language by Captain Butler and Mr McCabe, respectively. The two most important Nāgā languages which we meet in British Territory are the Āo and the Angāmi. Both of these are spoken in the Nāga Hills district, Āo being spoken in the North and Angāmi in the extreme South of that area. The following account of the Angāmi Tribe is taken from Mr Davis's note in the Assam Census Report —

The Angāmis are the largest of the Nāgā tribes of which we have any knowledge. The portion of the tribe censused occupies 56 villages, with a population of 26,880. In addition to these there are 14 villages, with a population of some 5,000, lying outside the district boundary, in the piece of country bounded on the west by the Brahmaputra-Irawaddy watershed range, on the North by the Thezpur river, on the East by the Tiza river, and on the South by the Lanier. The censused portion of the tribe occupies the country drained by the Zulu, Siju, and Zubza rivers, which all have their origin in the Japvo or Buraill range of Hills. This range forms the boundary of the Angāmi country towards the South.

The name Angāmi by which this tribe is known to us, is a corruption of Gnamei, the name by which the tribe is known to the Manipuris, through whom we first came into contact with them (the Angāmis).

The name by which they call themselves is Tengimā, while they are known to the surrounding tribes of Kezhāmās, Semās, and Lhötās as Tsoghāmi, Tsungumi, and Tsangho.

The Angāmis assert that their people originally came from the South, i.e., the direction of Manipur. They first occupied the spurs just under Japvo, and thence spread north-west and north-east. Their accounts of their origin are extremely vague and untrustworthy, as is to be expected in the case of a people who have no written language.

The Angāmi tribe is divided into three main divisions,—The Chakromā, who live in a few small villages in the western portion of the country, the Tengimā proper, occupying the central portion, and the Chakrimā or Eastern Angāmis, who occupy the country South and East of Kohima on both sides of the watershed range. The Chakromā, who represent but a very small percentage of the whole tribe, are practically identical with the Tengimā in appearance and language. Between the Tengimā and Chakrimā, however, especially the portion of the tribe which inhabits the villages on the right bank of the Siju river, there are very marked differences, both in dialect and general appearance.

The differences in dress, cut of hair, etc., between these two divisions of the tribe, are in fact greater than those that exist between tribes that are really different, such as the Lhötās and Āos. And it is only by examination of the language spoken by the Tengimā and Chakrimā that we find that they really belong to the same tribe.

The Angāmi are distinguished from the other tribes within the district by their method of cultivation. While all the other tribes, including the Western or Chakromā portion of the Angāmi tribe, raise their rice crops by *jhuming*, the Angāmis raise their rice crops on irrigated terraces. These terraces are excavated with great labour and skill from the hillsides, and are watered by means of channels carried along the contour of the hills for long distances and at excessively easy gradients.

We have seen from the above that the Angāmis call themselves Tengimā, but that they are called by the Kezhāmās, Semās, and Lhötās, Tsoghāmi, Tsungumi, and Tsangho, respectively. To this may be added the following information given by Captain Butler in his Note ¹ —

It has been generally believed that the term 'Nāgā' is derived from the Bengali word *nāngā*, or the Hindustani word *nangā*, meaning 'naked,' and the specific name 'Angāmi' has been credited with the same source. Another theory suggests the Kachāri word *nāgā*, a young man, and hence 'a warrior,' while a third

the word 'tribe' in its former sense. However be this as it may, the term is quite foreign to the people themselves; they have no generic term applicable to the whole race but use specific names for each particular group of villages. Thus the men of Meroṃa, Khonoma, Kohima, Jotsomā, and their allies, call themselves Tengimā, while those of Kohima would reply simply that they were men of such a village, and could be quite ignorant of any distinctive tribal name connecting them to any particular group of villages,—a circumstance which I think is in a great measure accounted for by the state of constant war, and constant inter-tribal hostility. The Kachis I may add, speak of the Nagas generally as the Magamā, and of the Angami Nagas as the Dawamā.

Mr. Darnant on page 245 of his *Notes* quoted below, says,—

The Angami Nagas the most warlike and probably the most numerous of all the Naga tribes, inhabit the great range of hills which divides Assam from Manipur. The range is about 50 miles long from north to south, and about 50 or 100 from east to west. It is bounded on the north by the great uninhabited forest which covers the crest of the Patungia, Dying, Naga, and by the Kergma and Lhōta Nagā, on the east by the Semā and Lhōta Nagas and on the west by the Mao, Tarkhal and Lohupa Nagas. They are generally separated from the other tribes of Eastern and Western Angami the boundary between the two being the Siju range. There are slight differences in dialect and dress. The Western Angami inhabit a range of hills about 6000 feet high. Their principal villages are

... Of the Eastern Nagas we have no accurate statistics. The Angami are the people who inhabit the central part of their country are known as 'Tengimā,' the name of the tribe of Lhōta. They are a fine set of men, very warlike and enterprising, taking great interest in the preparation of the material for forming a fine nation, but they are blood-thirsty and are always fighting against clan, and in their fiercer quarrels sparing

A consideration of the above will show that there are two main dialects of Angami,—a western, spoken by the Chakrimā and the Tengimā, and called after the latter tribe, and an eastern, spoken by the Chakrimā. The language, however, varies over the whole area from village to village. Chakrimā has three sub-dialects, viz., Dzunā, Kehenā, and Nāh or Mimā, the last of which is spoken only in one village (Mimā). Besides this there are many other Chakrimā dialects, concerning which I have failed to obtain information. The figures reported are as follows—

Tengimā	2,000	} all reported from the Naga Hills District
Dzunā	1,400	
Kehenā	600	
Nāh or Mimā	500	
Total	4,500	

Lists of standard words and sentences have been obtained in all these dialects. There are also two specimens in Tengimā. The version of the parable of the Prodigal Son in that dialect has had the advantage of being revised by Mr. Davis himself, and I am also indebted to that gentleman for the preparation of the second specimen. I must also express my indebtedness to Captain A. L. Woods and Lieutenant W. M. Kennedy for the share they have taken in the preparation of the version of the parable, and to the latter gentleman for the list of words in all the dialects. The Dzunā, Kehenā and Nāh lists were only obtained with great difficulty.

The following is a list of the authorities which I have seen dealing with Angami—

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- MCCABE, R B,—*Outline Grammar of the Angami Nāgā Language, with a Vocabulary and Illustrative Sentences* Calcutta, 1887
- DAVIS, A. W., I C S,—*Report on the Census of Asam for 1891* by D A Gait, I C S Note on Angami compared with other languages by A W D on pp 163 and ff Account of the Angami Nāgas by the same on pp 237 and ff Shillong, 1892

The following account of the grammar of the language spoken by the Tengimā Angami Nāgās is mainly based on that given by Mr McCabe in the book quoted above It in no way professes to be complete For full particulars the student is referred to that work Mr Davis has kindly made several corrections and additions

Pronunciation.—Angami pronunciation is very well provided for by the system of spelling used in this Survey Perhaps the following extra signs are required, at any rate, I have adopted them from Mr McCabe's Grammar, as they are also used in the specimens, and have become, so to speak, established The letter *a*, represents the sound of *a* in 'pan,' and *o*, unmarked, represents the sound of the *o* in 'hot' The sound of *a* in 'all' is represented as elsewhere in this Survey by *á* *Th* is pronounced as in 'hot house,' not as in 'think.' The *n* in the word *un*, *thv*, is very faintly sounded. The suffix *te* of the passive is pronounced *ta* when not followed by *wē* There are local varieties of pronunciation The long *ā* used in Khonōmā and Mezomā villages is changed to *à* at Kohimā In the eastern villages *ā* and *ī* are frequently interchanged Again *pf*, *hw*, and *lf* are interchangeable Also *n* and *l*, *o* and *u*, *t* and *th*, *ts* and *ch*, and *p* and *m* Angami is said to be rich in tones, but no information is available concerning them

Prefixes and Suffixes—Angami expresses the various meanings which a root can assume partly by the aid of suffixes and infixes and partly by the aid of prefixes These

will be examined in their proper places, but the following prefixes require to be mentioned here. They have no special meaning of their own, and they are frequently dropped,—

1 The following prefixes are used in forming adjectives, adverbs, and present participles —

la or *le*
me
pe
re Thus,—

<i>le z'a</i> , black	<i>la-ti</i> , black
<i>le ci</i> , good	<i>le-me thi</i> , strong
<i>le-re lu</i> , concave	<i>pe le</i> , or <i>me-le</i> , all
<i>le-re lu</i> ditto	<i>le vor</i> , coming
<i>pe-re lu</i> , or <i>re-re</i> , above	<i>le-chi</i> , doing
<i>pe-le-re</i> , or <i>re-le-re</i> , below	<i>la ngu</i> , seeing

The adjective usually follows the noun it qualifies. When this is the case, and an indefinite article is also used, the prefix *le* is not dropped. When, on the other hand, the adjective is a predicate the prefix is elided. Thus,—

Tha-re le z'a po
Men one, *re*, a big man

but,— *Tha-re lu z'a*
Man this big, *re*, this man is big

2 In names of animals and objects the prefixes *the*, *le*, and *me*, are often dropped when the sentence is definite, and no misapprehension is likely to arise from the omission.

Thus, *le fuh*, a dog, but *a fuh*, my dog

3 Nouns of agency are formed by suffixing *mā*, man, to the present participle. Thus, *lu*, to sit, *le bi*, sitting, *le ba-ma*, a sitting man, a sitter

4 Other nouns are formed from verbs by prefixing *the* or *le*. Thus, *bā*, to sit, *the bi*, a chair

5 The prefix *u* often replaces *le* or *the* or, rather, in most cases both are used indifferently. Thus, *the rā* or *u rā*, fowl, *the co* or *u co*, pig, *si* or *u si*, wood, *le fū* or *u fu*, dog. It is always prefixed to nouns signifying parts of the body when used in an indefinite sense, and when a personal pronoun, or the word *ma*, an individual is not employed. Thus, *u ph*, the foot or feet, *u bi*, the hand or hands, *u tsa*, the head or heads. So —

<i>u ph</i>	<i>pe</i>	<i>themrā-no</i>	<i>chā toyā re</i>
the foot	be	men	walking in the habit are, the feet are used in walking
<i>u tsa</i>	<i>gi</i>	<i>lepe</i>	<i>pfaya re</i>
the head	on	loads	carried are

Like the Lhōtā *ā*, and the Sema, Rengmā and Mikir *ā*, this *u*- is almost certainly derived in such cases as the above from an old possessive pronoun meaning 'his,' which has in most instances lost its original signification.

Articles — The numeral *po*, one, is used for an indefinite article. Thus, *mā po*, a man

For definite articles *hā-u*, thus, *lu*, that, and the relative particle *u*, he who is, are used. Thus, *te lhu hā-u* or *te-lhu lu*, the tiger.

Nichu-mā *andu* *kecor-u*

Young-male yesterday come-he-who is, *ie*, the boy who is the one who came yesterday, the boy who came yesterday

As in the above examples, the article invariably follows the noun which it qualifies. If there is an adjective, it follows the adjective. Thus, *te fūh la-ti po*, a black dog

Nouns—Nouns descriptive of parts of the body, or expressing relationship, must always be preceded by a possessive pronoun. Thus, *ā-phī*, my feet, *po phī*, his feet. *Phī* cannot be used by itself. So, *ā-po*, my father, *un-po*, thy father. *Po*, father, cannot be used by itself

Gender—This is only apparent in the case of animate nouns. It is indicated in the case of nouns of relationship by the use of different words. Thus, *ā po*, my father, *ā zo*, my mother. In the case of other nouns it is indicated by the following suffixes,—

Masculine,—*pfō*, *chū*, *dā*, *dzū*

Feminine,—*lrū*

Some nouns take one suffix and some another. The prefixes *the*, *te*, and *nu* are commonly dropped, as explained above, when these generic suffixes are added. Examples are,—

Te-fūh, a dog, *fūh pfō*, a male dog, *fūh-lrū*, a bitch

Tsu, an elephant, *tsu-chū*, a male elephant, *tsu-lrū*, a cow elephant

(The last pair of suffixes is used for almost all wild animals)

Mi-thu, a cow, *thu-dā*, a bull, *thu-lrū*, a cow

(This pair is commonly used for domestic animals)

The-vū, a fowl, *vū-dzū*, a cock, *vū-lrū*, a hen

(This pair is commonly used for birds)

If a pronoun or adjective follows a feminine noun, it takes the suffix *pfū*, instead of *u*. Thus, *thu-lrū lu-pfū*, that cow; *thu-lrū le-ti la-ti lu pfū*, that good black cow.

Number—Number is only indicated when it is not evident from the context. In such a case, the singular is indicated by suffixing *po*, one, and the plural by suffixing *lo*. This *lo* is the plural of the suffix *u* used as a definite article. It hence invariably has a definite signification. Thus, *mi-thu*, cow or cows generally, *mi-thu po*, a or one cow, *mi-thu-u*, the cow, *mi-thu-lo*, the cows. So,—

Ā un-li nu te-fūh po ngu-lē

I your-house in dog a saw, *ie*, I saw a dog in your house

Te-fūh-lo tēlē-chē

The-dog-s catch, *ie*, catch the dogs

The particle *lo* follows the noun, and if there are adjectives it follows them. It also follows the generic suffix if any. Thus,—

Vū-lrū la-chā hā-pfū-lo

Hens white these, *ie*, these white hens

Note the irregular form *nānā*, children, the plural of *nā*, a child

The pronouns form a dual number, which is used to form duals of substantives as follows —

No u-sāzāu u-nā mhāchō shābāwō.

You your-brother you-two sick are, i.e., you and your brother are sick

Case—Cases are formed by suffixes, added to the nominative, which remains unchanged. The accusative and genitive usually take no postpositions. The genitive precedes the noun on which it is dependent. The nominative sometimes takes *no* (corresponding to the Lhötī *nā*) when it is the subject of a transitive verb. Mr Davis has only heard it used with interrogative pronouns. *No* is also occasionally used as a suffix of the genitive, generally with proper names. *Nā* serves the same purpose in Semā. We may also compare the Lō Locative suffix *nung*. For the Accusative verbs of asking require the suffix *li*. The usual suffixes are,—

nu, in, to, or from

li, for

pē, by (literally 'taking in the hand and carrying,' hence only used with inanimate nouns)

li, to, used with proper names of persons only. Proper names of places take no suffix in the dative

Examples of the various cases are the following —

Nominative,— *Themmā hā-u tor-icē*

Man this came, this man came

Sopo-no hā-u chē lē icē?

Who this did?

Accusative,— *Ā themmā hā-u ngu-lē*

I man this saw, I saw this man.

Po li letsochē

Him ask

Po li rakā chālēchē

Him money ask-for, ask him for money

Instrumental,— *Āhā-si pē po vā pevūlē ntā shē*

Jungle-fruit by his belly to-fill-wished, he wished to fill his belly with jungle-fruit

Dative,— *Ā tisonhā lē nu tsu-yā-icē*

I daily fields to go-habitually, I go to the fields every day

Po Sāhā li to-tē-wē

He the-Sahib to went, he went to the Sahib

but

Ā Kohirā to-tē-wē

I to-Kohimā went, I went to Kohimā

Ā ā-sāzāu lā lwe po lē-to-wē

I my-brother for cloth a take-will, I want a cloth for my brother

Ablative,—	<i>Ā thevā lē nu vor-wō,</i>	
	I at-dusk the-fields from came, I returned at dusk from the fields.	
Genitive,—	<i>Themmā hā-u zā</i>	
	Man's this name, this man's name	
	<i>Lhurukrē-no mā.</i>	
	Lhurukrē's men	
	<i>Lwvanu-no li</i>	
	Luvano's house.	
Locative,—	<i>No kuvu-no vā mā gā ?</i>	
	You what-of village man are ?	
	<i>Ā Kekia-no renā mā po wē</i>	
	I Kekia's village man ono am.	
Locative,—	<i>Lē nu thezu chāperē-wē</i>	
	Fields in rats many-are, rats abound in the fields	

There are many other such postpositions, *e g*, *mho*, *mho-ghī*, on, *li*, *vākri*, across, *lā-nu*, according to, *dā-nu*, between, *li*, by, *ghī*, above, *mho dsū*, before, *sā*, behind, *sē*, with, *krā*, below, *matsā-nu*, through, *sā*, except

Adjectives.—When it is necessary to clearly distinguish the gender of the noun with which it agrees, the addition of the suffix *pfū* makes an adjective feminine. Thus, *the-nu ke-vi-pfū po*, a good woman. Otherwise, adjectives undergo no change. An adjective follows the noun it qualifies, unless it is so intimately connected with the noun it qualifies as to form one compound word with it. Thus, *themmā ke-vi po*, a good man, but *kevi-mā po*, a good man *par excellence*, *i e.*, a warrior. So *lu-krū*, that month, *i e.*, last month, *hāu-kro*, this month, *i e.*, the present month

The particle of comparison is *li*. Thus,—

<i>Themmā</i>	<i>hā-u</i>	<i>lu</i>	<i>li</i>	<i>vi wē</i>
Man	this	that	than	good-is, this man is better than that
<i>Sibo</i>	<i>hā-u</i>	<i>petē-ko</i>	<i>li</i>	<i>shā</i>
Tree	this	all	than	large, this tree is the largest of all

The numerals are given in the list of words. They follow the words they qualify Thus,—

<i>Te-füh</i>	<i>ke-zhā</i>	<i>sē</i>
Dogs	large	three, three large dogs

Ordinals are formed by adding *u*, he who is, to the cardinals Thus, *po*, one, *po u*, he who is one, first We have also *ke-rā-u*, he who is in front, for 'first,' and *ke-nā-u*, he who is behind, for 'second.'

Pronouns. —The following are the <i>Personal Pronouns</i>			They have a dual,—
Singular,—	<i>Ā</i> , I	<i>No</i> , thou	<i>Po</i> , he, she, it
	<i>Ā</i> , my	<i>Un</i> , thy	<i>Po</i> , his, her, its
Dual,—	<i>Ā vo</i> , thou and I.	<i>U-nā</i> , <i>ne-nā</i> , you two.	<i>Hā nā</i> , they two, near
	<i>He-nā</i> , he and I.		<i>Lu nā</i> , they two distant

Plural,— *He-lo*, (I and you), *Ne lo*, you
u lo (I and they),
 we

Na-lo, *u-ko*, *li lo*, *lu-ko*,
 they.

He lo, *he*, our *Ne-lo*, *nē*, your *Na-lo*, *eto*, their

The genitive is in most cases the same as the nominative. The *u* in *un*, thy, is very faintly sounded. These genitives always precede the nouns on which they depend. Thus, *a u ipō*, my husband, *un li*, thy house

The *Demonstrative Pronouns* are,—

Nā-u feminine *ha pfū*, this Plural, *hā-ko*.

Li, feminine *lu pfū*, that. Plural, *lu lo*

There is no *Relative Pronoun*. The suffix *u*, he who is, feminine *pfū*, she who is, plural *lo*, is used instead. Thus,—

Thetir-ū *le-ror-u*,

Man come he-who-is, the man who is come

The nu *lu* *li* *nu* *le-bā-pfū*

Woman that house in dwelling-she who-is, the woman who lives in that house

The *Interrogative Pronouns* are,—

Se jo, feminine *so pfū*, who?

Ki-u, feminine *li pfū*, which? adjective

Kēi-po, *le-di-po*, *so-po*, what?

The *Reflexive Pronoun* is formed by suffixing *thē* or *thā*, as *ā thē vōi-icē*, I came myself. *Ā-thē*, I myself. *Ā-thē ā-*, my own, thus, *ā tē*, my property, *ā-thē ā-vē*, my own property

Verbs—There are five different verbs, with different radical meanings, which are used to express the verb substantive. The most common is *bā*, be. The others are *to*, root meaning 'exist', *shū*, root meaning 'recline', *ni*, root meaning 'possess', *tā*, root meaning 'stand'. Verbs do not change for gender, number, or person. Tenses are formed by suffixes. As in other cognate languages, there is little or no distinction between present and past time. The main distinction is between time which is future (indicated by the suffix *to*) and time which is non-future (no special suffix). Every verbal form which contains a direct statement usually ends with the syllable *-icē*, closely corresponding to what is called the categorical *ā* in Mundā languages. This syllable (which is sometimes dropped when no ambiguity will ensue) serves to define the verbal character of the word to which it is suffixed. It hence converts adjectives and nouns into verbs. Thus, *mā po*, a man, *mā po icē*, (I) am a man (of such and such a village). *le ti*, good, *ti-icē*, is good. It is most often dropped in the past and in the future. Two other suffixes which should be noted are *shē* and *lē*. They do not appear to affect the meaning of the verb in any way. They are, however, generally (unless they accompany the *to* of the positive future) used with a past tense, either singly or both together. Some verbal roots can take either of these suffixes, while some affect one and some the other. The root meaning of *shē* is 'to place,' and that of *lē* either 'to take' or 'to go'. Instead of *icē* we often meet the suffix *m'*, which is used in exactly the same way, and is quite as common. Thus, *ā pūicē* or *ā pūm'*, I speak, *ā pūshūicē* or *ā pūshūm'*, I spoke,

po so-du vortowē or *vortom'*, he will come to-morrow. Subject to these remarks, the tenses of the Angāmī verb may be said to be formed as follows —

The suffix of the present, of the present definite, and of the imperfect is merely the categorical *wē*. Thus, *ā pu-wē*, I speak, I am speaking, or I was speaking. So also in the past

A present definite is also formed by *zhū*, as in *s, letsu-zhū-wē*, the tree is falling.

The suffix of the present habitual is *yā-wē*, as *ā tisonhā pherē-yā-wē*, I am in the habit of walking daily

The suffixes of the past tenses, generally, are *wē*, *lē-wē*, *lē*, *shi-wē*, or *shi-lē-wē* as—

Ā injōsā po ngu-wē

I last-year him saw, I saw him last year.

Ā un-hi ke-pu mihodzū po ngu-lē-wē

I thee-to speaking before him saw, I had seen him when I spoke to you

Ā mhā-chi-lē-wē'

I thing-ate, I have eaten

Ā po-hi pu-shi-wē

I him-to spoke, I spoke to him

The suffix of the positive future is *to-wē* or *to*. Thus, *ā vor-to-wē* or *ā vor-to*, I shall come.

The suffix of the negative future is *lelho* or *lelho-wē*, as *ā vor-lelho-wē*, I shall not come

The suffix of the future of doubt is *nhā* or *nhā*, added to the positive future, as *ā vor-to-nhā*, I may come

The suffix of the imperative is *chē* as *pu-chē* or *pu-shi-chē*, speak, *vū-chē*, strike, *totā-chē* or *totā-lē-chē*, go away. In the third person of the imperative, the suffix *bo* or *bu* is added to the subject, as *po-bo hi-nu vor-chē*, let him come into the house

Similarly, *mi-thu-bu tizā nu lē-hē-chē*

cows-permit garden in enter-not-(imperative suffix), don't let the cows into the garden

Lhurukrē-bu pu-shi-chē, let Lhurukrē speak.

Ā-bu to-tā-chē, let me go

Ā-bu un kithā kemhā chi-chē, make me as one of thy hired servants

This is properly a causative or permissive particle. It can be attached to any noun or pronoun, and when this is done the verb acquires a permissive or causative sense. Compare causal verbs below

The negative imperative is formed by inserting *hē*, as *pu-hē-chē* or *pu-shi-hē-chē*, do not speak, *sē-chē* or *sē-lē-chē*, sleep, *sē-hē-chē* or *sē-lē-hē-chē*, do not sleep. When the suffixes *shi* and *lē* are used with the positive imperative, and when they are not used with the negative imperative, the suffix *chē* can be omitted. *to-lē-chē*, *to-shi-lē-chē*, *to lē*, or *to-shi-lē*, move on, *po-hi pu-shi*, tell him, *po-bu vor-hē*, do not let him come

The suffix of the conditional is *rā*, as *po vor-rā*, if he should come

The suffix of the infinitive of purpose is *lō* added to the positive future, as—

Ā un-hi pi-to-lō vor-wē

I your-house to-see came, I came to see your house

The suffix of the future infinitive is *ye* added to the infinitive of purpose. The whole is then conjugated as an independent verb, as—

Ā tā-to-lō-ye-wē.

I about-to-start-was, I was going to start.

The suffix of the adverbial present participle is *ki*, *in*, the prefix *ke* being also used as explained above Thus,—

Ā dē ke-pu-ki themnā lu ā vi-wē

I words speaking-in man that me struck, while I was speaking that man struck me

The suffix of the past (or conjunctive) participle is *di*, with or without the prefix *ke*, as—

Po dē pu-di, tā-te

He words having-spoken, went-away, having spoken, he went away *Ke-sā-wā-di*, having divided.

The idea of passivity is indicated by the suffix *te*, which, if it is not followed by *wē*, is pronounced *ta*, thus, *po andu ngu-te*, he was seen yesterday Sometimes *wāte* is used, as *ā vū-wāte*, I was beaten, also *wāho*, as *ā vū-wāho*, I was beaten. This *wā* is merely an intensive infix See below

The suffix *te* is also used with intransitive verbs, as in *themnā hāu vor-te-wē*, this man has come *Ho* often merely emphasizes a verb, as in *po vor-mo-ho*, he has not come

As in other connected languages, Angāmi uses a large number of infixes which can be added to a verbal root in order to modify its meaning The following are a few of these infixes which occur in the parable of the Prodigal Son There are many others

Infix	Meaning	Examples
<i>hu</i>	entirely	<i>mhā-chi-hu-lelho-di</i> , things to eat <i>all</i> not being able
<i>lā</i>	again	<i>ngu-lā-lēwē</i> , found again is
<i>mē</i>	always	<i>to-mē-yā</i> , living always are
<i>n</i>	desire	<i>pevilē-n-tā</i> , to-fill desire was
<i>pi</i>	much	<i>chi pi-tādi</i> , arisen greatly having
<i>prē</i>	all	<i>kezēchi-prē-rā</i> , together-feasted all having
<i>pu</i>	all, entirely	<i>peji-pu-ā</i> , lost entirely
<i>se</i>	very	<i>ni-se di</i> , glad very being
<i>tā</i>	entirely	<i>mhā pi-tā-tā</i> , things wanting entirely were.
<i>tē</i>	entirely	<i>chi-tē-lē-di</i> , devoured entirely having
<i>wā</i>	gives an intensive force	<i>tsu-wā-chē</i> , give out and out
<i>zo</i>	gives emphasis	<i>un vē zo-lē</i> , your goods assuredly-are

The last mentioned, *zo*, is always used in the formula for oaths *ā un vē regu mo zo*, I your things steal not-most-assuredly, I assuredly did not steal your property

Reciprocity is expressed by prefixing the syllable *ke* to the verbal root Thus — *mengu*, desire, love, *ā-vo kemengu-to-wē*, we two will love each other *vi*, beat, *kevi*, mutual beating, to fight *ngu*, see, *kengu*, to see each other, to meet, *henā chā nu kengu-wē*, we two met on the road *zā*, share, *kezā*, to divide

Potentiality is indicated by the suffix *lēto*, as in *ā tā-lēto-wē*, I can go The negative of this is indicated by the suffix *kalēji*, as *ā tā-kalēji wē*, I cannot go Here *kalē* means

'physical power,' and *ji* is the negative verb substantive. Potentiality is also expressed by the words *vi*, good, and *shā*, bad, used with the verbal root with *lē*. Thus, *ā thā Khono: ā vo-lē-vi mu shā-gā*, I to-day Khonoma to-go well or bad is? can I go to Khonoma to-day? The same construction occurs in *Āo* with the words *zung*, good, and *māzung*, bad.

The idea of a frequentative verb is indicated by the suffix *tūzo*, as *ā tā-lūzo wē*, I go frequently. The same suffix signifies continued action, as in *ā chi-lūzo wē*, I go on working.

A verb becomes causal by suffixing *bu* or *bo* to the object (compare the 3rd Singular Imperative). Thus *po the-vo liwē-wē*, he tends or tended pigs, but *ā po-bu the-vo liwē-wē*, I caused him to tend pigs.

The negative particle is *mo*. The tense suffix *wē* may be omitted when it is used. It is suffixed to the verb, before *wē*, *lē*, or *te*, when they are employed. Thus, *ā pu-mo*, I did not speak, *ā po ngu-mo-wē*, I did not see him, *po betā-wā-mo-te*, it was not broken. When both *lē* and *wē* are used, *mo* comes between them, as *ā si lē-mo-wē*, I did not know. When both *te* and *wē* are employed, *mo* precedes both, as *po vor mo-te-wē*, he did not come. Regarding the negative imperative, see above.

Angāmi possesses a negative verb substantive, *ji* or *ji-wē*, is not. Thus, *ral ā jirā nehō mhā-po-vi lvi-lelho-nhā*, money not-being you anything buy-will-not-perhaps, if you have no money, you will probably not be able to buy anything.

The interrogative particles are *gā*, *ro* and *mā*. They are always placed at the end of a sentence. *Gā* and *ro* are used with interrogative pronouns, *mā* without. Thus,—

No litsā ro-to-gā (or *ro-to or*)?

You whither will-go? where are you going?

No vor-to mā?

You will-come? are you coming?

When *gā* and *ro* are used without an interrogative pronoun, they must be preceded by the words *mu-mo*, or not, thus,—

No lē-nu tsu-to-mu-mo-gā?

You field-to will-go-or-not? are you going to the field?

Any word can be treated as a verbal root, and conjugated throughout. Thus, from *le-vi*, good, we have *vi-wē*, it is good. From *li-u*, which? *ā li-to-gā*, what shall I do?

The word *pe* prefixed to an adjective converts it into an adverb. Thus, *vi*, good, *pe-vi*, well. Adverbs cannot be treated as verbs. Thus, *pevilēchē*, is meaningless, and does not mean 'do (it) well.' In such cases another verbal root must be prefixed, as in *hāu chi-pe-vi-lē-chē*, this make(*chi*) well, do it well.

Order of Words.—The usual order is subject (with its adjuncts), direct object, indirect object, verb. Adverbs usually follow the words they qualify. When they qualify verbs, they usually, but not always, follow the root. Thus *pevi* is 'well' and *chi-pevi-lēchē* means 'do it well.' The adverb *lā*, again, precedes the roots of intransitive verbs, and follows those of transitive ones. Thus, *lā-vor-chē*, come again, *chi-lā-shichē*, do it again.

[No 1]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

WESTERN SUB-GROUP

ANGĀMI OR TENGIMĀ

TENGIMĀ DIALECT

(DISTRICT NĀGĀ HILLS)

SPECIMEN I.

(Capt. A. E. Woods, I S C

Revised by A. W. Davis, Esq, I.C.S.,

and Lieut. W M Kennedy, I.S.C, 1899.)

Mā po po nānā kennā bā-lē Sirā nichu-u po pu-hi
Man a certain his sons two were And younger-the his father-to
 pu-lē, 'ā-pu un-vē kezā-wā-di ā-zā pē ā
said, 'my-father your-goods mutually-divided-thoroughly-having my-share bringing me
tsū-wā-chē' Sirā po po-vē petē-ko kezā-pē po nā-nā tsū-ā-wē
give-out-and-out' And he his-goods all division-by his sons-two gave.

Sesā hocho-todi po nā nichu-u po vē petē kesē-lē-di
Afterwards a-little his son younger-the his goods all gathered-together-having
 renā kepechē nu vo-te-di, sinonu retsi-di po vē
country far into gone-having, there living-riotously his substance
 peji-pu-āshē Sirā po vē peji-pu-ādi sū-renā-nu tekri
lose-entirely-did And his goods lost-entirely-having, that-country-in famine
 chi-pi-tādi mbā ji-tātā-to-zhū-wē. Sirā po vo-di
arisen-greatly-having things wanting-entirely-began-to-be And he gone-having
 sū-renā-nu mā po ki-thā-wē Sirā themmā-lu
that-country-in man a joined-himself-to (as a servant) And man-that
 lē-nu po ketse-shi-di po-bu the-vo kwē-wē. Sirā po the-vo
fields-into him sent-having him (made) pigs tend And he pigs
 chi-kechu nhā si pē po vā pevūlē-nitā-shē Sirā mā-po-ri mhā-po-ri
eaten jungle fruits by his belly to-fill-wished And man-one-even thing one even
 pē po tsū-mo-wē Sirā sesā po sāle lē-di, po
bringing to-him gave-not And afterwards he to-himself come-having, he
 pu-lē, 'he, ā-pu ki-thā-mā lichu mbāchi-hu-lelho-di
said, 'ah, my-father's servants how-many food-to-eat-entirely-not-being-able
 mbāni-pi-totē, sirā ā khā-di sātāto-zhū-wē Ā sē-di
abundance-great-have, and I of-hunger to-die-likely-am I arisen-having
 ā-pu ki vo-di ā-pu ki pu-to-wē, "ā-pu, ā Kepenāpfū
my-father to gone-having my-father to say-will, "my-father, I God

mħodzũ un mħodzũ ri mħā keshā chiā-wē, mu ā un nāwũ
before you before too deeds bad done-have, and I your son
 pu-rā no mā mħodzũ mengā-lē, selā ā-bu un kī-thā
called-if you men before ashamed-are, therefore me-let your hired-servant
 kemhā chi-chō''' Sirā po sē-di po pu kī vor-wē. Sirā po
as be''' And he arisen-having his father to came. And (but) his
 pu kepechē-nu po ngu-lē-di, po ngu-mōzhiē-di, tā-vo,
father a-great-way-off him seen-having, on-him compassion-having, running-went,
 po chāpe-lē-di, po mebotē-shē. Sirā po nā po kī pu-shō, 'ā-pu
him embraced-having, him kissed. And his son him to said, 'my-father
 ā Kepenāpfũ mħodzũ un mħodzũ ri mħā keshā chi-wā-ru, ā un
I God before you before also deeds evil done-having, I your
 nāwũ pu-rā no mā mħodzũ mengā-lē.' Derri po pu po
son called-if you men before ashamed-are' But his father his
 tekye-mā kī dē khā-shi-wē, 'kwē petē-ko donu ke-vi-thā sevor po-bu
servants to order gave, 'clothes all among the-best bringing him let
 bi-lē-chē, sirā jē-kha po sevor po jē-kino nu shi-chē, sirā phikhu
put-on; and ring a bringing his finger on put, and shoes
 sevor po-bu pfū-lē-chē, sirā uko-bu kezēchuprē-rā u-ko
bringing him-let wear, and us-let together-feasted-all-having we
 ni-to-wē, selā ā nā hāu-hā sātā-ru, rhi-lā-vor-wē,
be-merry, for my son this dead-having-been, alive-again-comes,
 ji-tā-ru, ngu-lā-lē-wē' Sirā lu-ko uni-lē-wē
be-not-having-been, found-again-is' And they merry-were

Siki po nā pichu-u lē nu to-wē Sirā po lē nunu kī penā
Then his son elder-the fields in was And he fields from house near
 ke-vor-kī mā tsāli chi-kechū, mu melo-rejhū kechū, si-lē-tē Sirā
the-coming-at-time men music making, and dancing (making), heard And
 po tekye-mā po keshi-di ketso, 'lāhā kejpo chi-gā?' sirā po
he servant a called-having asked, 'there what going-on-is?' and he
 po-kī pu-wē, 'un sazē-u vor-wē, sirā un pu po sherhoto
him-to said, 'your brother has-come, and your father him safe-and-sound
 ngu-kēlā-nu mā-zē lhē-bā-wē.' Mu po ni-mo-di kī nu
receiving-on-account-of men-with feasting-is' And he pleased-not-being house into
 le-lelho-bā-lē. Selā po pu kitā pār po sē-wē. Sirā po
go-not-would Therefore his father out coming him entreated And he
 po pu kī pu-wē, 'ā tsi kichu un zē kī-thā. Ā konhā
his father to said, 'I years how-many you with have-served I one-day
 ri un dē lēmōtā-mo-wē, derri no konhā-po-ri the-nū-nā
even your commandment transgress-not-did, but you day-one-even did

po-ri ā-bu ā-zē-mā zē ni-to-leohū khāshī-mo-te Derrī
one-even in-order that-I my-friends with merry-be give-not-did But
 un nā un vē petē-ko the-thenu-mā zē chī-tē-lē-dī, po
your son your goods all harlots with devoured-entirely-having, he
 vor tsēmetā no mā ke shī-dī lu-ko zē lhē-bā-wē' Po po nā hī
coming as-soon-as you men called-having them with feasting-are' He his son to
 pu-lē, 'ā nā no ā-zē to-mē yā, ā vē petē-ko un vē zo-lē.
said, 'my son you me-with being-ever-are, my goods all your goods are
 Un sazē-u sā-tā-ru rhi-lā-vor-wē, jī-tā-ru ngu-lā-lē-wē,
Your brother dead-having-been alive-again-comes, be-not-having-been found-again-is,
 selā u-ko nī-se-dī kāyu-kentu irī vī-wē.'
therefore we glad-very being merry making-also good-is'

[No 2]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

WESTERN SUB-GROUP

ANGĀMI OR TLNGIMĀ.

TENGIMĀ DIALECT.

(DISTRICT NGA HILLS)

SPECIMEN II.

(A W Davis, Esq, I.C.S.)

Jesu po ki-mā sū-tā, po nanā kennā the-nu-mā po the-pso mā po Mā
Jesu his wife died, his children two (were) girl a boy a Man
 po u-nā-bu dzūkhu-nu dzū u chi-mo-te Vor po
a these-two let the-well-from water to-draw made not (So they) coming their
 pu hī pu, 'Henā-bu urā-mā dzūkhu nu dzū u chi-mo-te lē,
father to said, 'Us-two-let our villagers the-well-from water to-draw make not,
henā ki-to-gā?' Sira Jesu, 'O, mhā-mo-wē Mī nenā bu dzūkhu-nu
we what-shall-do?' And Jesu, 'O, it-is-nothing. People you-two well-from
dzū u-mō-tā-rā, ā dzūkhu ke-sī po kwē-shi-to-wē,' i-dī, dzūkhu ke-sī po
water drawing-prevent-if, I well new a make-shall,' saying, well new a
kwē-shē. Sesā po nānā dzū u tsumu, derri dzū krā-remēbā
made. Afterwards his children water to-draw went, but the-water dirty-is.
Po nānā lā ke-vor-hī po pu-wē, 'kitoi-dī nenā dzū ke-krā pfū
His children back the-coming at-time he said, 'ichy you water duty bringing
vorāgā?' 'Hē, ā po, si-mo-lē Henā mhodzū mā po vo
have-come?' 'O, our-father, (we)-don't-understand Us-two before some one going
pe krā wayā-lē' 'Tidjū bā hē, mā po vo-mo Ne-tidjū-rā ā nenā rū-to-wē'
dirty-made (it)' 'Lies tell-don't, man a went-not You-tie-if I you-two shall-beat'
'Henā tidjū si-ra, no kodu-ā tsu, dzū u-dī, vor
'Us-two lying (you)-understand-if, you one-morning going, water drawing, coming
henā rā-chē,' i-dī, po pu-hī pu-lē Po pu kodu-ā tsu
us-two rate,' saying, their father-to said Their father one-morning going
dzū-u-shē Dzū krā-niē-bā-ra, 'Hē, ā nānāwō ketā-wē So mā
water-got. The water duty-being, 'O, my children truth-spoke. What man
dzū perhuā-shī,' i-dī, po 'zhū po ngu chi-pfū-dī, tsu dzūkhu lāzū-shē
the-water dirtied-has,' saying, his shield his spear taking, going the-well watched
Sirā terhōwūmiā tsu dzū u-tā Ketsē ke-zhā po dzū hī
And goddesses descending the water drew. Stone large a the-water near

ropes (i.e., head bands used for carrying loads) on the stone and bathed. Jesu, on seeing this, stole away a head rope, and after stealing it, sat upon it. Then the rest exclaiming,

'If water (quick) we do not bring,

Our parents us will hate,'

went away. And she who had lost her head-rope cried out, 'O comrades, wait for me, I can't find my head-rope.' But her comrades had gone without waiting for her. When her companions had all gone, Jesu came forth and seized her, saying, 'what is your name?' Unless you tell me your name, I won't give you back your head-rope.' She (replied), 'I will tell you, my name is Vihuju.' Then Jesu said, 'Be my wife, and I will give you back your head-rope.' (She replied) 'O then, I will be your wife.' Jesu (then said), 'come along let us go home.'

DZUNĀ, NĀLI OR MIMĀ, KEHENĀ

These three dialects are all spoken in the Naga Hills District, to the south of Kohima. Dzunā is the most northern. Then comes Mimā, spoken only in the village of that name, while Kehena is the most southern of the three. The numbers of their speakers are given on p. 205.

I am indebted to the kindness of Captain A. E. Woods, I.S.C., and Lieutenant W. M. Kennedy, I.S.C., for lists of words in these Nāgā dialects. It was only after many attempts that these lists were obtained, and they both state that they found it extremely difficult to obtain accurate renderings of some of the forms. They, hence, cannot guarantee absolute correctness. No one is in a better position than the writer of these lines to appreciate the care and labour which have been expended in supplying materials for the Survey from this polyglot district. Of most of the languages illustrated little except the names has hitherto been known, and this opportunity is gladly taken of acknowledging the debt which linguistic science owes to these gentlemen.

It will be seen that these dialects bear a very close relationship to Tengimā. Kehena alone shows any striking points of divergence. The following are the principal points of difference in the grammar of each dialect —

In Dzunā, the principal differences are in vocabulary, not in grammar. The participles, as is seen from Nos. 169-171 of the list of words, are formed differently, and the interrogative particle is *lê* or *qê* instead of *gā*.

In Nāli, the suffix of the dative is *lî* and of the ablative is *lîlo*, instead of *li* and *linu*, respectively. There is a contracted dual in *popo-nuā* instead of *popo lenna*, two fathers. The particle of interrogation seems to be *qê*.

In Kehenā the relative particle is usually written *o* instead of *u*. The suffix *mā* sometimes becomes *mi*, as in *relim leshā po* for *relumā keshā po*, a bad girl. The suffix of the ablative is *linā*, instead of *linu*. The comparative is construed with the ablative and not with the dative, see No. 183. The pronoun of the first person is *i* or *ā*, with a plural *hā-lo* instead of *he lo*. Regarding this pronoun Lieutenant Kennedy states that *i* and *ā* cannot be used interchangeably, but that he has not been able to find out when one should be used and when the other. *Hē-o* is 'this,' and *lu ā* is 'that.' In verbs, the suffix of the past is *lū*, and of the imperative *tê* or *lē tî*. The interrogative particle is *ghê*. Generally speaking the pronunciation of this dialect is broader than that of Tengimā, and the vowel *ā* is much more common than in the standard form of speech.

SIMI OR SEMA

Very little has been known about this tribe or its language till of late years. The first person to describe them was Damant, in his article quoted below, which was published in 1880. It is true that the Rev N Brown in the year 1851 published a vocabulary of Mulung or Sima,¹ but an examination of the words entered therein shows that they have only a distant resemblance to the Semā described in the following pages, and belong to some other dialect closely connected with Tablung. The only full account of this tribe is that written by Mr Davis in the Census Report of Assam for 1891. From this I take the liberty of quoting the following extracts —

Of this large tribe, who call themselves Simi, but are known to us by their Angami name of Sema, there are only nine villages within the [Naga Hills] district boundary. Outside the district there are about 70 villages belonging to the tribe. The Semas occupy the whole of the Tura valley, and the whole of the country on the right bank of the Doyang, from the junction of the Suya and Zala rivers to the point where the Teshu river flows into the Doyang.

The Semas differ in language, customs, and appearance from the tribes near them. Their language is more like Angami than it is like any of the other languages spoken in this district.

The Semas are the most barbarous and savage tribe with which we have yet come in contact in these hills. But four years ago the custom of head hunting was in full swing amongst all the villages to the east of the Doyang river, and the use of money was unknown to almost every village of the tribe. That this should have been so is not surprising, regard being had to the fact that the Semas have never had any chance of intercourse with the plains, and were beyond the limits into which the most enterprising traders would venture, owing to their treacherous and blood thirsty habits. In treachery and lying they were and are quite unsurpassed even amongst Nagas. To entreat a man well, who came to your house as a guest, and then when he was off his guard to kill him was not considered by a Sema to be other than a meritorious action. A Semā oath is worth less than the oath of any other Naga tribe, not excepting the Aos, who, as has been run a good second to the Semas. Judged by the Naga standard, the Semas are good fighting men, and were much respected by their neighbours. Towards the north they kept the Aos in a continual state of dread, and were gradually ousting them from the possession of a great deal of valuable land. Our occupation of the Ao country had, however, stopped this movement, and the only outlet for this rapidly increasing tribe is towards the east.

Semā has only been reported as spoken in the Naga Hills district and in the independent country to its east. The number of speakers is estimated at 26,400. Of these, 5,200 inhabit the revenue-paying area of the Nāga Hills district, and as many outside it, but within political control. Outside that control there are possibly another 16,000 or so. Two dialects are reported, viz., Simi and Zhimomi, but the relative proportions existing between the speakers of each have not been recorded. The specimens and the list of words show that, as stated by Mr Davis, the Simi dialect is not widely different from Angami. No specimens have been obtained of Zhimomi. I am indebted to Mr A. W. Davis, I C S., Inspector General of Police, Assam, for the following three specimens of Semā —

The following is a list of authorities on Semā,—

- DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Naga Hills*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 228 and ff. On p. 247 Mr Damant classes Semā with Lhota and Hatigoma, i.e., Ao, as belonging to the Central Nāgā family, while he classes Angami as belonging to the Western family. The two languages are, however, really somewhat closely connected. There is a short Semā vocabulary on p. 257.
- A. W. DAVIS, I C S.,—*Report on the Census of Assam for 1891* by E. A. Gait. On pp. 163 and ff. there is a note by A. W. D. on the various Nāgā languages, containing comparative vocabularies of several, including Semā. On pp. 246 and ff., there is an account of the tribe from the pen of the same gentleman.

¹ *Journal of the American Oriental Society* Vol. ii, 1851, pp. 150 and ff. The Sima is a village near Tablung and is supposed to co-exist with the Simi or Sema tribe.

The following imperfect sketch of Semā grammar is based on the forms found in the specimens and list of words and on information kindly supplied by Mr A W Davis, I.C.S. —

Prefixes and Suffixes.—These are much the same as in Angāmī. The prefix *li* or *he* is used with adjectives and participles. Thus, *li-vi*, good, *he-sā*, bad, *li-je-na*, dividing, *li-tzi-shü*, having collected.

The prefix *ti* or *thi* is used like the Angāmī *the*, as in *mi*, *ti-mi*, or *thi-mi*, a man.

As in Angāmī, parts of the body and nouns of relationship require a pronominal prefix. Thus *pā-pfo*, his belly, *i-pu*, my father. There is, however, this difference, that when it is not stated to whom the member or relation belongs, the prefix is *ā*, which probably originally meant 'his,' but does not now appear to be used in that sense. This prefix *ā* is of very common occurrence, and is used with nouns and adjectives of all kinds. Thus, *ā-ki*, a house, *ā-zu*, water, *ā-tsü*, a dog. In these last cases, the original meaning of the *ā* is doubtful.

The Article.—The indefinite article is the numeral *lāki*, one. Thus, *mi lāki*, a man. The definite article is formed, as in Angāmī, by suffixing the relative particle, *u*, he who is. Thus *ā-kiti-u*, the younger.

Gender.—The generic particles which I have noticed are *tsü* for the masculine, and *lu* for the feminine. Thus, *ā mishi-tsü*, a bull, *ā mishi-lu*, a cow. The Angāmī feminine termination *pfü* is also used, as in *ā-m-pfū*, a wife.

Number.—The definite plural is formed, as in Angāmī, by suffixing *lo*, when necessary. Thus, *ti-mi lāki*, a man, *ti-mi ko*, (the) men. Sometimes *no-lo* is used, as in *i-pu-no-ko*, my fathers.

Case.—The Nominative, Accusative, and Genitive usually take no suffixes. The nominative may optionally take the suffix *nā* before a transitive verb. The genitive precedes the word which governs it. It sometimes takes the suffix *nā*. Thus, *pā-nā-ghā mi lāki ki-lā gwā-no*, having gone to the house of one man of that village. Note the position of the *nā*. Compare the position of *ko* mentioned under the head of adjectives, below.

The principal suffixes of case are *lā*, to, in, *vülā*, to, *lā-āno*, from, *ngu*, from, *sā*, with.

Examples are *ki-lā*, to the house, in the sentence just quoted, *ālu-lā*, in the fields, *kyē-mi vülā ātsā pisilē*, he spoke an order to the servants, *ālu-lā-āno*, from the fields, *pā-ngu innu-velā*, he asked from him, *letākālumi sā*, with harlots.

Adjectives follow the noun they qualify as in Angāmī. Thus, *ti-mi ā-l-vi lāki*, a good man. The plural suffix seems to be added to the noun and not to the adjective. Thus, *ti-mi ko ā-l-vi*, good men, not *ti-mi ā-l-vi lo*. The adjective prefix is *āhe* or *āhi*, corresponding to the Angāmī *he*. Thus,—

Semā	Angāmī	
<i>āhi-vi</i>	<i>he vi</i> ,	good
<i>āhe-sā</i>	<i>he shā</i> ,	bad
<i>āhe-lu</i>	<i>he lē</i> ,	hot
<i>āhe tso</i>	<i>he tā</i> ,	true
<i>āhe tsu</i>	<i>he ti</i> ,	black

The following is a good example of comparison,—*ā-phī lemetsū ā-gicolho ā-kiri* *i*, clothes all among that-which-is-good, *i e*, the best garment

Pronouns.—*First person*—This is *ngi*, plural *ngi lo*, *angu-lo*, or *angu-lo* The sign *lo* of the plural can be omitted when no ambiguity will occur This pronoun takes the form *i* or *ni* in composition Thus, *i-pu*, my father, *i-sāzē*, my share, *i-aiu*, my property, *i-tsū*, give to me, *i-l-i-lā*, or *ni-l-i-lā*, to my house We have, however, *ngi-tvīlā*, to me

In the second specimen there are several instances of the dual The following are typical instances,—*ā-l uzā porēnu*, we two, *i e*, you and I, shall elope, *pā-pu fā-zu mīkuzo luchelu-telā*, her father and her mother calling took us two, *i e*, her and me away, *ni-l-i-lā āu-lā*, we two (she and I) remained (in Kukia's village)

Second person—This is *nā*, plural *nā-lo* or *nangu-lo* In composition, this pronoun takes the form *un* or *u'* Thus, *un-pu* or *u-pu*, your father

The pronoun of the *third person* is *pā*, plural *pā-lo* In composition it retains its form, as in *pā pu*, his father

Examples of other pronouns are *i-nu hi*, this my son, *līlā hīpāhi*, this rupee *līfā* me, the price of that, *liri*, who? *liritai*, what? *liu nu*, whose son? *liu shi-ai*, what is being done, *nā lūtā pfunā ā-l uzā chi-chenyi*, you, what carrying, we two shall eat? how will you carry away enough to provide us with food? *ngi l-i-ngo Tosicelhē lunvāi*, I what-doing Toswelhē take-can? how can I get hold of Toswelhē?

Verb.—The verb substantive is usually *ā-ngi* or *ā-ni*, which is used both for present and past time and which corresponds to the Angāmi *ni* Thus, *ā-l-i l-i-thir lahē i-pu ā-ngi* my father dwells, *lit* is, in the small house, *pā-pu l-i-ni ā-ni*, his sons two were, he had two sons The second singular is contracted to *nā-ngi* thou art Other verbs of this nature appear in *i-ni*, *nā ā-lholochu i-sā ā-chē*, *i-giēn lemetsū un i-i suchē*, my son thou always with me art all my property your property is The root *ā* (which is also written *āu*) means 'to be' or 'to remain,' and corresponds to the Angāmi *bā* On the other hand (*ā*-)*chē* is the exact equivalent of the Angāmi *to* to exist Thus—

Angāmi, *no sal ā pfū-to-ni*

Semā *nā līlā pfū-chē-mo*

English, you money carrying are?

have you any money about you? *Su* = become, *su-chē*, *lit*, = is becoming

As in Angāmi the main distinction in verbs is between non-future (*i e*, both present and past) and future time The simplest form of the non-future tenses is the plain root of the verb, the commonest suffix is *lā* (or *lāung*, as in *i-tsū-lālē-lāung*, promised to give me, *ni tarenchē-lāung*, I will die), which is simply a categorical suffix like the Angāmi *wē*, and can be used with any tense Instead of *lā*, *vē* (also corresponding to the Angāmi *wē*) may be used This *vē* sometimes drops the initial *r* after a vowel, and we have only *ē* When *vē* and *lā* are combined we get *telā*, which gives a past significance Thus *pi-telā*, he said When *vē* is suffixed to the verb *giu* or *giwē* go, it has the force of the Angāmi *tā*, 'away' Thus *giu-vē* or *giwē-vē*, go away On the other hand the verb to come is *giwāgi* or *giwēgi* Corresponding to the Angāmi *shi* and *lē*, we have *sū* or *si* and *lu* respectively, and one or other of these is generally added to the root of the

verb to form the imperative Subject to the foregoing remarks, the following appear to correspond to the English *Present* tense —

ngi gwo lā, I go
pā gwo vē, he goes away
pā bu-ē, he strikes
pā gwo, he goes

The following may be classed as *Present Definite* —

i-nipfū ki-temi su-che-lā, my wife is becoming old.
un pu ilhu-ām, your father is feasting
itipu kin-nu gwo-chē-ni, whose boy comes behind?
nungu keri shi āni, we are making rejoicing
ilhu-ā, you are feasting These are all formed with various verbs substantive

As regards *Past* time, there is a great variety of suffixes The following are the most important of those noted —

(a) Sometimes there is no suffix at all, as in,—

pā gwo, he went
pā pu pā-giou ki-jē-pē pā-mā tsū, his father having divided his property gave it to them
pā-nu pā vūlā pi, his son said to him.
pā pā-pu ki-lā gwo-vē, he went away to his father's house
ngi tsuzo ālāghi kasu gwāgi, I have walked a long way to day
un tikezu gwāgi, your younger brother is come.
pā-pu ātsā pi-si-lē, his father spoke an order
pā pu pā-zu mo-i-lē, her parents did not say, *te*, refused
pā lu-mo no ā ki-lā gwāgi mo i-li, he not being pleased did not say to come into the house, *te*, did not wish to enter
pā-pu pā sūto li, his father entreated him

(b) The suffix *lā* is common, as in,—

kinimi su-lā, we became rich
Visāthā kūmsū āu-lā, love of Visāthā has arisen
ngi kinimi-vūlā pi-lā, I said to the woman
ni-kuzā Kul tēnā-ghā-lā āu lā, we two remained in Kukia's village

(c) Much the most common, however, is a compound of *vē* and *lā*, which is written *velā* Thus,—

ā-liti-u ā-ghinā shē-shu-ghā gwo-velā, the younger son went to a distant village
pā-giou pu-lā-velā, he totally lost his property
ngi ā-lesū shi-velā, I committed sin
pā-ngu innu-velā, he asked from him
ā-pi kulu i-tsū-velā, a red cloth was given to me.
pā Visāthā ki-lā nhi-velā, she married into Visāthā's house

(d) Sometimes we find *lāung* used instead of *lā*, as in,—

ngi pā-nu bu-she-lāung, I have beaten his son with many stripes

(e) Sometimes periphrastic forms are used with the verb substantive, as in,—

pā ti vehutimo pi-ām, he coming to himself said
ngi ā-nipfū lunshv-ām, *putsā āni*, I wished to take a wife, I made proposals

As regards *Future* time, the most common suffix is *unchē* or *nchē*, as in,—

ngi kītāmī nu lu-nchē, I shall take another girl
ā-kuzā zhē chi-unchē, we two selling shall eat
ngi ā-māghā un-vūlā pi-nchē, I shall tell to you a love-philtre
ngi un-tsū-nchē, I shall give it to you
pā chi-lu nchē, she will take to eat (i.e. smoke).
ngi pā-ki-lā nhr-nchē, I shall marry into his house

Connected with this are,—

ngi bu-si-nchē-ni, I shall strike Here *ni* is the verb substantive, and the phrase is, literally, I striking will be, as in *Angāmī ā vū-shi-to bā*
ngi tū-ngi-nche-lā, I am at the point of death (*Let*, I die-desiring-to-am Here the *nchē* gives the force of the infinitive)
ngi ēdēvū ngi-ghā-lā āu-ve-nche-lā, I again shall dwell in my own village (Here *lā*, as in the preceding, is the categorical suffix)
 Similarly, *ngi ti-ve-nche-lāung*, I shall die

Another form ends in *nyi* or *nya*, as in,—

ngi i-pu-vūlā pi-nyi, I will say to my father
nā kūtā pfund ā-kuzā chi-che-nyi, you what carrying, we two shall eat?
 i.e., what will you carry away for us to live upon?
ā-kuzā po-vēnya, we two shall elope.
ā-kuzā Kukiēnā-ghā-lā āu-vēnya, we shall remain in Kukia's village.

The *Imperative* is sometimes the bare root, as in *i-sāzē i-tsū*, give to me my share, and sometimes takes the suffix *sū* or *lu*, as in *bu-sū*, strike, *sturu jin kā-sū*, [put the saddle] on the horse, *pā-pe-sū*, bind him, *kwe-lu*, put on Regarding the negative imperative, see below

The *Conditional* suffix is *zā* or *āzā*, as in,—

ngi un-nu i-li pi-āzā, I your-son saying if said, i.e., if I were called your son
nā un-nupfūlā i-ki-lā pi-nhr mo-i-zā, if you do not give your daughter in marriage to my house
un-gvū zē-chi khāvē-āzā, if, i.e., when, your property has been sold and eaten and so used up
kintimī ā-kwi lu-āzā, if you take a good woman
nā-zā āghā ā-kwo-lāki pfē i-ketsu-ngu lēsū-mo, if you do not bring a load of love-philtre, and empty them on my head
nā timā tā i-tsū-zā, if you give me something small.
ā-khāpuku-lā āghā su-nā chi-āzā, if you place the love-philtre in your hookah, and eat, i.e., smoke, it

The force of a *Conjunctive Participle* is usually given by the suffix *no*, which is sometimes spelt *nā* to which *ve* is occasionally prefixed Thus,—

ā-mushi-no pā-gvū pu-kā-velā, having lived riotously he entirely lost his property
pu-kā-ve-no, having lost entirely, *pukri-lā ve-no*, a severe famine arose
pā-ki-lā timmī hā-no, there not being anything in his house, *pā-nā-ghā-mi-lā*, *ki-lā gvā-no*, having gone to the house of a man of that village.

ā khātī āgwo tsu lu-no, having taken the fruits eaten by pigs
un zu ā-kesā shi-ve-no, having committed sin before you
līkā ālhē tsū-nā, having given a hundred rupees
moyā lessū hayfu-nā, secretly carrying-off two annas

The following forms also occur —

li-jē-nā t tsū, having divided give me
li-jē-pē tsū, having divided he gave
pā-gwō li-tzi-shū, having collected his property
pā gwāgi li-ti-li ilhu-ā, immediately on his coming you are giving a feast
ā-li-vūlā gwāgi-che-lā, at the time of coming to the house

The causal suffix corresponding to the Angāmī *bu* is *plo*, as in *pā-plo ā gwo lyēani*, caused him to tend his pigs. Another causal form is made by prefixing *pi* to the verb, as in *nhi*, to marry (of a woman), *pi-nhi*, to cause to marry, to give a woman in marriage.

The *Negative particle* is, as in Angāmī, *mo*, which is used as follows —

timmī-hē pā tsū-mo, gave not anything to him
pā lu-mo-no ā-li lā gwāgi mo il, he, not being pleased, said not, *t e*, desired
 not, to come into the house
mīnyē-mo, I shall not love

Other examples will be found above, under the head of the past tense

In the imperative *tiv* is suffixed, as in *gwāgi-tiv*, do not come

The negative verb substantive is *ālāhā*, which is only used in the third person. It is interesting as Semā is the only language of the western group in which the word *ālā*, is, occurs, while it is of very common occurrence in Āo. The *hā* in *ālāhā* is 'not,' and we see it again in the Angāmī negative imperative suffix *hē*. Compare *pā-li-lā timmī hā-no*, there not being anything in his house

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

WESTERN SUB-GROUP

SIMI OR SEMĀ

SPECIMEN I.

SIMI DIALECT

(DISTRICT NĀGĀ HILLS)

(A. W. Davis, Esq., I C.S., 1899.)

Mī lāki pā nu kinnī ānī āhiti-u pā-rūlā pi, 'un
 Man one his children two were Younger-the him-to said, 'your
 gwu kī-jē-nā i sā-zē i tsū' Sūzā pā pu pā gwu
 property dividing my-share to-me give' So his father his property
 kī-jē-pē pā-mā tsū Ipehī aglo sā-āno āhiti-u pā gwu
 dividing to-the-two gate Few days remaining younger-the his property
 kitzishū ā-ghī-nā she-shū-ghā gwo-relā Pā-nāghā lā āmushū no pī
 collecting village far-off-to went That village in living-riotously his
 gwu pu-kā relā Pā gwu pu-kā-veno pā-nā-ghā lā pukri
 property lost-all-did His property lost-all-having that village in famine
 kā-veno pā kī-lā timmī hā-no pā-nā-ghā-mī lāki kī-lī
 much-arising his house-in anything not-being that-of-village-man one horse to
 gwā-no pā sā āno pā krē ānī, imu pā pā hāsūho pā-plo
 going him with remaining his servant was, and he him sending him-cause
 ā-gwo kyē-ānī Sīzū pā ā-khāti ā-gwo tsu lu-no pā pfo sulī
 pigs tending-was So he frunts pig eaten taking his belly to-fill
 chā-ānī. Thīmī lāki mo timmī-hē pā tsū mo Sīzū pā
 was-desirous Man one even anything to-him gave-not So he
 ti-rehuti-no pī-ānī, 'I pu nā sā-akhāāmi chī
 coming to-himself said, 'my father of servants-tie to-eat
 kālho ānī, ngī timmī chī kinyū hā no
 everything-being-unable (food)-remains, I anything eat to not being
 tungmchēlā. Ngī gwoto-no i pu kī-lā gwo-no i pu-rūlā pī-nyī,
 die-to-am-about I arising my father house-to going my father-to will-say,
 "I-pu, ngī teghāmi-ipunitiū āzu un-zu āke-sā shī-relā
 "my-father, I God before (and)-you-before sin have-committed
 Ngī un-nu ilī piāzā nā thīmī so kuzo, he-ghengu
 I your son saying if-said you men before (have) shame, therefore

i-plo un kigwo shi-lu." Sizū gwoto no pā pā pu kī lā gwo-vē
ric-cause your servant to-be " So rising he his father house-to went
Pā gwāgi-chi pī pu lula pā zūti no pā kīmigyē ā no po-no
He coming his father from-a-far him seeing him pitying running
pā kugwā-kāluno pī munvū-nā Sizū pā nu pā-vulā pī, 'i-pu
him embracing him kissed So his son him-to said, 'my-father
ngi Teghāmi-ipunitiū īzu un-zu ākesū shi-veno ngi un-nu
I God before (and)-you before sin committing I your-son
nā pī īza nā thīmi so kuzo' Imu pā pu pā
saying if-said you men before shame-(have) ' But his father his
kē-mi vūlā ātī pī sile, 'ā-phī kemetsū āgwolho ākivi-u sūgwo
servants to order spoke, 'clothes all among best-one-the taking
pā plo ulu, mu āū-kekā lākī sūgwo pā plo ā-ū-kālu, ākupu kekwo
him-let put-on, and ring a taking him-cause to wear-it, shoes
sūgwo pīplo kwelu, sizū ningu pana ngu-plo kemetsū tsuāzo
taking him-cause to put-on, so we every-one together feasting
ākivi Hī ghengu i-nu hī tī-votē, khū idā gwāgi,
will be-pleased This-for my-son this having-died, alive back has come,
ākhī-vetē, zūtiluvetē' Sizū hūlī nūā-ānī
having been lost, found-again-has-been' So they rejoiced
Tilāhī pī-nu ākichi-u ālu-lā ānī Ālu-lā āno āhī vūlā
At-that-time his-son elder-one-the field-in was Field in from house near
gwāgi-chelī thīmi āhīshī ākānyo ārehutulu Sizū ānu-kishimi lākī
coming at-time men singing dancing heard So servant one
kusā-no pī ngu minuvetā, 'Hule kiu shi-ai?' Sizū pā pā-vulā
calling him from asked, 'There what is being done?' And he him-to
pī, 'un-tikezu gwāgi, un-pu pā ākivi-shicheti
said, 'your younger-brother has-come, your-father him good-health-having
zuti-luno pī lu-āno thīmi sā ilhuānī' Sizū pā lu-mo-no
found-having him taking men with feasting-is' So he pleased-not-being
ākī-lī gwāgi mo ilī pī pu kālāu pāgi pā
house into to come-not desiring(lit 'said') his father outside coming him
sūlohī Sizū pā pīpu vulā pī, 'nī āmphē hīgehī un sā
entreated So he his father to said, 'I years so-many you with
chī no kānyemo un tēā kipi inikumo shichemo, imo
remaining one-day-even your word spoken hearing-not did not, but
kānyemo i-plo āpāmi sā ākivi shi-niti anū beti lākimo
one-day-even me caused companions with rejoice to goat young one one-even
i-tsū-mo, imo un-nu un-gwu kemetsū pfē ketākāhimi sā
to-me-gave not, but your-son your property all taking harlots with
chi-pā kā no pā gwāgi-kītili thīmi kusā ilhuā' Pā
eaten-and-lost-entirely-having he on coming men calling feasting are' His

pu pā vūlā pi, 'i nu, nā ālholochu i-ēā ā chē
father him to said, 'my-son, you always me-with are-(living),
 i-gwu kemetsū un-gwu-suchē Un tikezu tivetē,
my-things all your-things-are Your younger-brother died-having
 khū idā gwāgi, ākā-hā-no, zūti kupālu, chi-ghengu ningu
alive back has-come, lost-being, found-has been again, therefore we
 nūlā kevi-shi-āni '
being-pleased rejoicing-making-are.'

[No 4]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

WESTERN SUB-GROUP

SIMI OR SEMĀ

SPECIMEN II.

SIMI DIALECT

(DISTRICT NĀGĀ HILLS)

(Lieut. W. M. Kennedy, I S C, 1899)

Ngī ānpfū lunshuām, ālimi lunivūl Putsā-āni pāpu
I a wife to-take-wished, a-girl to marry (I)-made-proposals her-father
 pīzā mīkālā pī-nhi mōlō Ngī pāpu
her-mother a y-house to (in)-marriage-to-give refused I her-father
 pīzā vūlā pī, 'nā un nupfūlā ikālā pinhi mōi zā,
her-mother to said, 'you your-daughter my-house-to (in)-marriage-to give if-refuse,
 ngī kūtāmi nu lōnā hā ākhō kinhi kethe tsūnā
I another girl taking rupees hundred two three giving
 lunchō Tsūza nālo kamotivī. 'Ālimi ngī vūlā pī, 'Kupu
shall-take Therefore your-mind don't-worry' The-girl me to said, 'Kupu
 nī ākivi Ngī unkilā nhinshuāmo Ipu izā
you are-a-fine-man I your-house-in marriage-wish-to-make My-father my-mother
 iplo unkilā nhimōlō Tsūza ā-kuzā enāmighā
me your-house-in marriage-will-not-give. Therefore we-two another-village-(to)
 povōnya' Ngī kantimi vūlā pilā, 'nā kūtā pfanā ākuza chichenyi?'
shall-elope.' I the-woman to said, 'you what carrying we-two shall-eat?'
 Ālimi ngī vūlā pilā, 'Ipu izā ākilā kāhālā sikk moyā
The-girl me to said, 'my-father my-mother house-in not-being 4-annas 2-annas
 kessū hapfanā, ākuzā zhē chiunchē' Ngī pā vūlā pilā, 'un gvu
secretly carrying-off we-two selling cat-shall' I her to said, 'your property
 zē-chi khāvēāza timā kāhāngu, ālomoghā'
selling-eating used-up-when anything not-remaining, own-minds-troubled-will-be'
 Ālimi ngī vūlā pī, 'chi-khāvēno ngī-u phē timā shilumonishi?
The-girl me to said, 'eaten-quite-up-being my-hands by anything done-can or-can't-be?
 unlo misātivī' Ngī pā vūlā pilā, 'Tsūzā ākuzā po Kukiēnā-ghā-lā
heart afraid-let-not be' I her to said, 'Then we-two eloping Kuki's village-in
 āvenya Nīkuza Kukiēnā-ghā-lā ālā Kimmī sūh Ngī kimmī
shall-remain We-two Kuki's-village-in remained. Rich became I rich

su tegengu, inpfünā pāpu pāzā niku70 kucheluvēlā Ngī
being on-account-of, my-wife of her-father her-mother us calling-took-away I
 ēdēwū ngī ghā-lā auvenoholā Idēwū kinimishinā kizikosomī sulā
again my-village-to coming-shall remain Again rich-being a-great man became.
 Mishu-ki-lā āpi kuhu itsūvelā Ipu sāhā āmāsōhu
The-Government-house from cloth red me-to was given. My-father the sālīb gun
 lāhī itsūlālēlaung Ngī-ghā-lā āshī ākhāmī. Ngī phū
one me-to-give-promised My-village-in shikār is I taking (the-gun)
 āshī mekhā niyelē Inpfū lutī āmphū tetchē shuvolā Inu
shikār to-go to wish. My-wife taking years eight have-elapsed My-children
 kintimī bedī, kintimī¹ kethe, ānī Inpfū kitemī suchelā, ngī inpfū
sons four, daughters three, are My-wife old is becoming, I my-wife
 vūlā pilā, 'nā kitemī suchelāi ngī ngī-simī gelai ālimī
to said, 'you old becoming I our-Semā custom-according-to a girl
 kethe lunchē Nā unlonyēmoi?' Inpfū ivūlā pī, 'nīlulo
new take-shall You your-mind-pleased-or-not? My wife me-to said, 'you-take-(her)
 Kintimī āhivī luāzā, ngī ilohivī sē enchē'
Woman good take-if, I my-mind-good very-will-be.'

FREE TRANSLATION OF THE FOREGOING.

Wishing to take a wife, I made proposals for a certain girl Her father and mother refused to give her to me in marriage I said to them, 'If you won't let me marry your daughter, I shall take another girl, and give two or three hundred rupees for her, so don't you worry yourselves.' The girl said to me, 'Kupu, you're a fine fellow, and I want to marry you, but my father and mother won't let me, so we must run off to another village' I replied, 'What will you take with you for our support?' The girl said, 'When my father and mother are out of the house, I shall secretly carry off their money, and we shall live on that' I replied, 'When we have used up all your property, and nothing is left, we shall be in trouble.' The girl said, 'When we have consumed it all, can't I work with my hands? Keep a good heart' I said to her, 'Then we two shall elope, and remain in Kukia's village' (So) we lived at Kukia's village I became rich. As I had become wealthy, my wife's father and mother summoned us back, so I shall again return to my village, and live there Again being rich, I became a great man. I was given a red cloth by Government The Sālīb has promised to give me a gun There is *shikār* to be had at my village and I want the gun for that Since I married my wife eight years have elapsed I have four sons and three daughters My wife is getting old I said to her, 'You are getting old, and according to our Semā custom I shall marry a new wife Will you be pleased or not?' My wife said to me, 'Take her If you marry a good woman I shall be delighted'

¹ The word *kintimī* is used alike for 'male' and 'female', the only difference being in the intonation The *ki* in *kintimī*, 'female,' is pronounced in a higher key than the *ki* in *kintimī*, 'male'

RENGMĀ OR UNZĀ.

The seat of the Rengmās is in the Nāga Hills to the south of the Lhôtās. Unlike the latter, whose speech is connected with Āo, and belongs to the Central Sub-Group of Nāga Languages, Rengmā belongs to the Western Sub-Group, and must be classed with Angāmi, Semā, and Kezhāmā. It has Angāmi on its south and west and Semā on its east.

The members of the tribe call themselves Unzā, but about half speak what they call the Māyi Language, and the others what they call the Unzā. The whole tribe is known amongst themselves as Unzā. Māyi is said to be also spoken across the Tizu River outside British Territory. The Rengmā Nāgās are closely allied to the Semās. In Themokedima, the largest village of the tribe, the people are bi-lingual, *i.e.*, they all talk Semā (Simi) as well as their own language, and most of the village songs are sung in that tongue, and not in Rengmā. The name Rengmā itself is a foreign one, probably Assamese, and is unknown to the people themselves or any of their neighbours. Its origin has not been ascertained.

A version of the Parable of the Prodigal Son and a list of words in this language have been obtained with considerable difficulty by the Deputy Commissioner of the Nāga Hills. They form the first attempt at reducing the speech of this savage tribe to writing and are confessedly imperfect. Many passages are extremely doubtful, and the spelling is not always consistent. So far as I could, I have separated out the various elements of each word by means of hyphens, but I have had to leave many riddles unsolved. In order to complete the materials for investigation, I have added a list of words (so far as they were available) taken from Captain Butler's vocabulary mentioned below. That is all that I have been able to do. The affinity of Rengmā with the Western Sub-Group is obvious. Mr. Damant's is the only notice of the tribe which I have found. It is as follows —

The original site of the Rengma or Injang tribe, as they are called in their own tongue, is a tract of country lying between the Rengmapani and the Doyang rivers, where seven villages inhabited by this tribe are still to be found. They are surrounded by the Angāmi, Sema and Lhōta tribes, with whom they are constantly at war.

The largest villages are Themokdima and Tesephuma, both of which contain more than 500 houses. Some years ago a number of them were driven out by the constant attacks of neighbouring tribes, and settled on a range of hills lying between the Mikir Hills in the Nowgong district and the forests of the Dhanuri. They now inhabit thirty small villages or hamlets and their population numbers about 2,000, this portion of the tribe is fast losing its savage customs, and taking to the habits of the people of the plains to some extent, while the others still retain their primitive simplicity.

The number of speakers of Rengmā reported from the Nāga Hills district is estimated as follows —

Unzā	2,750
Māyi	2,750
TOTAL	<u>5,500</u>

The Census of 1891 gives the total number of Rengmās as 9,080

AUTHORITIES—

BUTLER, CAPT J, — *A Rough Comparative Vocabulary of some of the Dialects spoken in the "Nāga Hills" District*. Journal of the Asiatic Society of Bengal, Vol. xlv, 1873, Pt. I, App., pp. 1 and ff. Contains a number of vocabularies including one of 'Rengma Nāga'.

DAMANT, G. H., I.C.S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmputra and the Ningthi Rivers* *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 228 and F. On p. 245 there is the account of the tribe above quoted, and on p. 256 a short vocabulary based on Butler's.

Many passages in the version of the Parable of the Prodigal Son, and many words in the list, are so doubtful, that it is impossible to compile a satisfactory account of the grammatical features of this language. The following notes, which have these materials for their only basis, must therefore be taken with every reserve. So far as I have been able to collate the facts, I here give the principal peculiarities of Rengmā grammar.

In the specimens there is no certainty as to the spelling of words. The same word is sometimes spelt in two different ways. Thus the word for 'son' is sometimes written *nyu*, and sometimes *nyo*. I have not considered myself justified in adopting a uniform spelling, unless it is clearly certain which of two alternative methods of writing is correct.

The Prefixes *le*, *la* and *the* are used much as in Angāmī. Thus *le gūā*, good, *la jē*, distant, *the-bā*, swine. *The* sometimes appears as *tā*, as in *The-ro-nyū* God, which in the list of words appears as *Tā-ro-nyū*. The prefix *ā* is, as in Semā, of very common occurrence. It means both 'my' and 'his,' but has often merely the force of a definite article, as in *ā-nche-gū*, the younger. There is a **Suffix** *nyu* or *nyū* corresponding to the Angāmī *mā* or *mi*. Thus, *The-ro-nyu*, God, *lechi-nyu* (Angāmī, *le-tekye mā*), a servant, *āgo-nyu*, a servant, *āpfu nyu*, a friend, *kāshu-nyu*, a harlot.

Article.—For the definite article, the prefix *ā* is used as shown above. For the indefinite article, the numeral *mē*, one, is employed.

Gender.—The only suffixes of gender which I have been able to identify are *tsē* for the masculine and *lē* for the feminine. Thus *metu tsē mē*, a bull, *metu lē mē*, a cow.

Number.—The usual suffix of the plural seems to be *danq*, as in *metu tsē dang* bulls. *Ādong* occurs in *ā-pfū-āb ng*, fathers.

Case.—The Nominative takes the suffix *lē*, much like the *Āo e*. This suffix is used before both transitive and intransitive verbs. In one case, apparently *ē* is used instead of *lē*. Examples are *nyu-lē lohung bi-nē*, there were two souls, *ā-pfū lē ā zō-hā-shi*, his father said, *un sī-kāzang-ē sī-lā se-lē*, thy brother died. The termination, as in *Āo* is omitted when no ambiguity will ensue. Thus, *ā nche-gū ā pfū-kā zō-lē*, the younger said to his father. The relative particle, corresponding to the Angāmī *u* is apparently *gū*, as in *ā-nche-gū*, the younger, *peshi-gū*, the elder.

The Accusative takes no termination, as in *ā hong ā-pui un-kē-lā-lē*, wasted the whole of his property.

The Genitive takes no termination, and precedes the noun that governs it, as in *the ba chu*, swine's food.

Other suffixes of case are *kā* or *ki*, to, *hu*, to, *li*, from. *kā*, in, *nyū*, in, *ghenuū*, from, *zanho*, with. Examples, *ā-pfū-kā zō lē*, said to his father, *ā nyu-hu pfū-lā ta* gave to his son, *reni kaje-ki gū ho*, going to a distant village, *ā-pfū-ki zō ti-lē*, will say to my father, *ā-ki li-lo ta*, take from him, *tsū-enyi-kā*, in that village, *kā kā*, in a house, *lo nyū*, in a field, *kā-nyū*, in the house, *kā-shu-nyu zanho*, with harlots.

Adjectives follow the nouns they qualify, and in that case, case- and number-suffixes are added to them, and not to the noun, as in *reni kaje-hi*, to a far country. They take the prefix *le* as in Angāmī, thus, *le-gwā*, good.

Pronouns—It will have been noticed how economical Rengmā is in the use of the suffixes of case, the same syllable being used to illustrate such widely different ideas as 'to' and 'from'. This is also strikingly true with the personal pronouns, those of the first and third persons being identical in form. It is possible that in such cases the two words which are the same in appearance are distinguished by being pronounced with different tones, but no information is available on this point. The following are the forms of the personal pronouns which I have noted—

First person—Nom *ā lē*, *ā nyo*, we, *ā-no*, to me, *ā*, my. The list of words gives the plural as *ā-pwi*, *aghu-nē*, *agun*, *hagha-lē*. The *nē* of the second form and the *n* of the third, may be corruptions of the Nominative suffix *lē*, or *nē* and *n* may be contracted forms of *nyo*. *Aghu*, *agu*, *hagha*, are almost certainly different ways of recording the same sound. In the list as received by me the only form recorded opposite No 17 was *ā-pwi*. The other forms have been taken from other occurrences of the word 'we' in the list. The syllable *ā* is used as a pronominal prefix, meaning my, me, to me. Thus, *ā-pfū*, my father, *ā-tsū-tā*, give to me.

Second person—Nom sing *nē*. For the Nom plur the list of words originally gave opposite No 23 *apurenyi*, in addition to which other entries in the same list give *haghu-nē* and *lidan*. The *-nyi* in *apūrenyi* is possibly the same as the suffix *nyu*. Compare *ā-nyo*, we. The gen sing is *un* or *u'*, as in *un-sī kázang*, thy brother, *u'-hono*, thy property.

Third person—The Nom sing is *ā-lē*. Other cases are *ā-kā*, to him, and *ā* common as a prefix, as in *ā-pfū*, his father, *ā-khu lo-ho*, seeing him. For the plural the list of words gives *apūrenyi*, and also *haghu-nē*.

Hi-lē is 'thus'. *Tsū gē*, pl *tsū-nyu*, 'that'. *Tsū-renyi-kā*, in that village.

Sagē ho, who? *ngut ho*, what? *tā-mē*, anyone. The interrogative particle is *ho* placed at the end of a sentence.

Verbs.—These present many points of uncertainty. As in Angāmī, the suffixes of the present and of the past tenses are the same, and the meaning of the verb must be concluded from the context.

The most common verb substantive is *bi-nē*, is or was. *Bi-nyong* is also common with the same meaning. *Ázang-he lē*, thou livest with me. As in other connected languages, the verbal suffixes can be added to substantives, adjectives, etc., as in *u'-hong-nē*, is thy property.

In the case of other verbs, the most usual suffix of the present is *lē* or *nē* as in *vū-lē*, beats, *tē bi-nē* is making. In *tē-bi nyong*, was doing, *nyong* apparently gives a continuative or durative sense.

An example of the simplest form of a past tense is *zō lē*, said. In *un-kē-lā lē*, wasted, and *gū-rā-lē*, came back, *lā* and *rā* are infixes modifying the root meaning, and not tense signs. Other forms translated as past tenses are *pfsū lā-tā*, gave, *zō-yā*, said, *ā zō hā shi*, ordered, *zō ni shi-lē*, and *zō n.-shi*, said.

The simplest form of the future is *cū-ti* will strike. Connected forms occurring in the Parable are *lau-si-ti sī*, shall die, in which *si* is the root, *zō ti-lē*, will say, *ā-karū-ti-lē*, we will be merry. *Ā-nuṇ cū-dē gacē-lē*, which I am unable to analyse, is translated, 'we will be happy.' The root *gū* signifies 'go,' and *gacē* means 'good.'

As in Kezuāmā the imperative ends sometimes in *tā*, and sometimes in *lo*. Thus *c-tāp-tā*, give to me; *he¹ i-rē lo*, come.

The infinitive of purpose seems to end in *rgon*, as in *ni-sūi-ho tsīgē līcē-bi-nṇo* sending him to feed. The form is, however, very doubtful. Possibly it is only incorrect for the durative suffix *nyong*.

The conjunctive participle ends in *ho* as in *ni-sūi ho*, sending, and many others. Other forms translated as conjunctive participles are *lan-jipē*, dividing, *līlīcē-i o*, having collected, and, beside *gū-ho*, going *gū-nṇē*, going, and *oū tsē*, having gone.

The causative particle, corresponding to the Angām *bu* is *no*, as in *c pui no ā Panū-ti-lē*, let us all be merry.

As an example of a desiderative verb, we may quote *tē bi sū-bi-nē*, wished to eat.

The negative particle is *mo* as in *ā-tsū-mu-ho*, not giving to him, here the *i o* is changed to *mu*, probably a false spelling, *le mo-tē-lā-si-lē* and *le mo-tē-lā-lē* did not, the root be *ng tē*, do. *sī-rī-mo lē*, broke-not. *c-pfē-mo-lē* did not give to me.

[No 6]

TIBETO-BURMAN FAMILY

NAGĀ GROUP

WESTERN SUB-GROUP

RENGMĀ OR UNZĀ

(DISTRICT NĀGA HILLS)

Ml nru-lc koluung bi-nō, sāna ā-neho-gū ā-pfū-kā zō-lē,
Person of son two were, and the-young his father to said,
 'ī-pfū, u'-hong kan-jipc ā-jipō ā-tsū-ta,' sānā ā-pfū
'my father, thy-property dividing my-share me-give, and his father
 hong kan-jipc ī-nru-hu pfsū-lā tī Bindin tsō ā-nru ā-neho-gū
property dividing his-son to gave After a-little while his-son the young
 ā-hong ā-pui ke-kwe no, reni kaje kī gū-ho, tekī
his property the whole having collected, village distant to going, there
 un-stūhe-ho ā-hong ā-pui un-kc lā-lc, sānā ā-hong
living riotously his-property the whole wasted, and his-property
 mhō-kc lā-ho, tsū-renyi-kā chendāte-ho tāmō-'ndī-lā-lē Sānā
having-completely-lost, that-village-in famine being everything wanting was And
 ī-lc gū-ngc tsū renyi-kā mā kā-kā bi-nō ā go tē-bi-nyong
he going that-village-in person of house-in was his house-work continued-doing
 Sānā themmā tsūgī nī-sbi ho tsūgō lo-nvū the-bā kwō bi-ngon, tā mē
And man that sending him field-in someone to-feed, any-one
 ī-tsū-mu-ho, nyā-ha-ho, the-bī chu āyi tē-bi-sū bi-nō Āsi
to-him-giving not, being hungry, someone's food even to-eat-he wished Then
 re chū-no-ho, 'hē, ā-pfū ke chi-nyu āyi tā tē-tsū-bi-bā nyāsa-bi-nyong
coming to-himself, 'alas, my father servants also all (?)cannot-eat rich are
 Ā-lc ta-tc 'randī-ho kan-si-ti-sā Ā-lē ā-pfū kī gū ho, ā-lē gū
I to eat-wanting shall-die I my father to going, I having-gone
 ā-pfū-kī zō-ti-lc, "ā-pfū, ā-lē tsangō kōbingō mho-dē-kā sānā
my-father-to will-say, "my-father, I sky dweller before also
 u'-mho-dē-kā : gwā ke-mo tē-lā-si-lē Ā-lē nyo-lē senya lo Sānā ā-nō
you-before good not-did I son like not And me-couse
 u' gotehe-lo," sānā ī-pfū-kā zō ti lē' Ā-lē ā pfū-kī gū-tsē,
your-servant-to be," and my-father-to will-say' He his father-to having-gone,
 ā-khu-lo-ho teri-lc, ā-nje-hē tso-ho, tin-gū-nre-ho, ā-tam-pē-no-lē-ā-ten-no-ho
him seeing first, him to-being-kind, running-going, (?)having embraced
 ā-mbā-lc Sānā ā-pfū kā zō-yā, 'ā-pfū, tsangē The ro-nyū be-tingē
him-kissed And his father to said, 'my father sky God (?)against

ā-mho un-dē-kā i gwā ke-mo tū-lū lē, ā-lē nyo-lē tsu ke zhī-sī-lē' Tsānā i
before you good not-did, I son to be am ashamed' But
 ā-pfū-lē ā-go-nyu-kā ā-zō hū-shi, 'phī ā-pui ā zo kā phī ke-gwā mē
his-father servants to ordered, 'cloth all among cloth pool one
 sang-re-ho ā-no hē-no-tā, ā-hū kekhu mē sang-re ho ā pfsū-ti, phājē
bringing him-cause to put-on, his hand-ing one bringing to him qare, shoe
 sang-re ho ā-no pfū-lo tā, ā-pui-no kerhang, tī ke lo ā kanū-ti-le Ā-nyo lē
bringing him-cause to wear ice-all-let joining, feasting be merry My son
 si ke-lā-gunzi, rhāni gū-rā-lē, mhī nā-o, rā-nungū-rī-le, ā-nyo gū-dē gwā lē'
was-dead, alive came back, lost-being, back-again-came ice will-be happy'

Sikā i nyo peshu gu lo-nyu bi-nyong ā-lē kā ko }
That time his son elder field in was He house near
 ningwā-iē tāhu kītungī lelō katī shu lo-ho sikā ā-go-nyu
approached-when music beating singing sound hearing that time his servant
 mē kopē ke tsā-lē, 'hī-lē nyū-ghengū-ho' Ā-go-nyu lē zō nī-shi lē,
one calling asked, 'this (?) what is it?' His servant said,
 'un-sī-kāzang gū-lē gwo-re-lē, sīnā u' pfū-lo gwī ke-hi hī-lo-hon
'your-brother came back, and your-father well being finding
 su ghenū magui tē bi-nē' Su-ghenyū ā-nuntā-ho kā-niū gū mo-lē
therefore feast making-is' Therefore he being-angry house-in went-not
 Su-ghenyū ā-pfū-lē kā-mu-kī phī-rē-ho i jū-lo lē Sīnā ā-lē
Therefore his-father house-outside-to coming him-entreated And he
 ā-sikā ā pfū-kī zō-nī-shi, 'hīrē, i-lē ā chū hon' hī-nge-i kā nū-mē
that-after his-father-to said, 'lo, I year so-many-past etc
 u'-zō ā-rī-mo-lē, tsānā ā-pfū-nyu zanho kānūtē tīnū-nu
thy-word brot e-not, but my-friends with merry making goat-child
 mē ā-pfsū-mo lē Tsānā u'-nyu hī-lē kā-shu-nyu zanho u'-hong
one to me garest-not But thy-son this hailuts with thy-property
 ke nji-nha-lē, ā-lē gworenemho magui lē-bi-nā-sī-lē' Sūkā i kī zō-lē,
wasted, he as soon as-he-comes feast qarest' Then him-to said,
 'hīrē, ā-nyu ā ketōu-lē ā-zang-he-lē Sīnā ā-hong i-pui u'-hong-nē
'lo, my son living me-with-ait And my property the whole thy-property-is
 Tsānā un sī-kāzang-ē sī-lā-se-lē, rhāni gwo-re-lē, mhī-nī-ho, nī-lo-lē,
But thy-brother was-dead, alive came again, was lost, was-found,
 su-ghenyū u'-kān-e-ho, kānūtē-mu-tī shu-lē'
therefore to-be merry, to-play not doing bad-is'

KEZHĀMĀ

Regarding this tribe, I have even less information than concerning the Rengmās. They inhabit the south-eastern border of the Nāga Hills district, and have the Angāmīs immediately to their west and south. To their east are the wild little explored tribes of the unsettled country. To their north are the Semās. We know all their villages well. In appearance and customs they do not differ from the Angāmīs in whose country their villages lie.

The Deputy Commissioner estimates that there are about 1,620 speakers of Kezhāmā. Their language differs considerably from Angāmī and Semā, but clearly belongs to the same sub-group. Through the kindness of the Deputy Commissioner, I am enabled to publish a version of the Parable and a list of standard words and sentences in the language, which do not profess to be altogether correct, and which were obtained with considerable difficulty.

I have not found any authority which deals with this people or their language.

The following account of the principal peculiarities of Kezhāmā grammar is based on the specimens which have been now made available for the first time. Everything that is said below must be taken with great reservation, for, owing to the difficulties experienced in obtaining the specimens, there can be no doubt that they contain several errors. Where I have been able, I have separated out the various component parts of each word by hyphens, but this has not been done uniformly, as I have left doubtful words untouched. In many places the interlinear translation is most uncertain, and, in some places, I have not been able to offer any translation at all. I can only therefore say that the following *appear* to be the noteworthy points of the grammar.

Nouns have a prefix *e*, corresponding to the Semā and Rengmā *ā*, which was originally the pronoun of the third person and means 'his,' but often has the force only of the definite article, or even has no meaning whatever, as in *e-nē me-ohū*, a distant town. Corresponding to the Angāmī relative suffix *u*, we have *o*, as in *kachū-o*, he who was the younger. The Angāmī *mā*, person, is represented by *m*.

In nouns, the nominative singular takes the suffix *nyi* before transitive verbs, corresponding to the Lhōtā *nā*. As in that language, the suffix can be omitted when no ambiguity will ensue. Thus, *kachū o nyi pu*, the younger said, but *pu*, not *pu-nyi*, *gwo-lā*, he went.

The genitive, as in other cognate languages, takes no termination, and precedes the governing noun, as in *sū e-nē m kelē kē*, that town's man one's house, the house of a man of that town.

The dative takes the suffix *nhā*, as in *e-pfū nhā*, to his father.

The locative takes *ohē*, as in *e-lā chē*, in the field, and *āzo* means 'with,' as in *krokromu-āzo*, with harlots.

The sign of the plural is, as in Angāmī, *ko*.

As regards pronouns, we have the following forms,—

Yē or *iyē*, I, *āwu-ko*, we. The word *vē* means 'property,' as in *ā-vē*, my property, but is also used to give the force of various cases to the personal pronouns, as in *ā-vē*, with me. *Ā*, by itself, is used as a prefix meaning 'my,' as in *ā-pfū*, my father.

No, 'thou' and 'you', used as a prefix : means 'thy,' as in *ɛ pfa*, thy father, *ɛ vē*, thy property, with *thoo*, *no ɛ-vē*, means 'thy son'

Pu, he, *āvu-lo* means 'they' as well as 'we' The prefix is *e* or *pu*, as in *e-pfū*, his father, *pu-vē*, his property *Pu-ē*, apparently for *pu-vē*, is 'to him', *pu nhu*, to him The nominative before transitive verbs is *pu-nyi*.

Sū, that, *hi*, this, *tu-o*, who? *di*, what?

As to verbs, we have *bā*, is, was Adjectives take verbal terminations, as in *vē ā*, it is good The present tense in the list of words is not very clear, but it is probably meant that *yē-nyi dā*, means 'I best'

The usual suffix of the past tense is *nā*, as in *psū nā*, gave; *chū-nā*, as well as *chū*, did Sometimes we find *lā*, as in *gwo-lā*, went, *e nyi-lā*, was happy Another suffix is *ā* or *wā*, as in *pu ā*, said, *gwo ā*, has come, *me lho wā*, has given food. Finally, there are several instances in which no suffix is used, as in the present. Thus, *pu*, said, *gwo*, went, *chū*, did

The suffix of the future is *dā*, as in *pu-dā*, will say, *e nyi-dā*, will be happy.

The suffix of the imperative seems to be *nē*, as in *psū-nē*, give

The usual suffix of the conjunctive participle is *nyi*, as in *ngu nyi*, seeing There is also *pfā* in *ke zē-pfā*, dividing, *me lo-pfā*, sending

Kā-ke-lā, seems to be an infinitive of *kā*, call

The causal suffix, corresponding to the Angām *bu*, is probably *lā*, as in *pu ɛ lā mā-pfu-lo*, cause him to wear

The following are examples of negatives, *psu-mo*, gave not, *pyi-mo-lā* I am not worthy, *e-nyi mo*, was not happy, *liū-mū-bā*, did not wish, *mo lā-mo-lō*, transgressed not, *psū . . . mo*, gavest not. We have also *ho-lā*, was not *to-huī-holū*, who cannot eat, the root *to* meaning 'eat'

[No 7]

TIBETO-BURMAN FAMILY.

NAGĀ GROUP.

WESTERN SUB-GROUP

KEZHĀMA

(DISTRICT NAGĀ HILLS)

Mi kelē e-no-mi kenhi bā Kachū-o-nyī e-pfū-nhā
 Person one his-son-person two were Younger-the his-father-to
 pu, 'yo ā-pfū, í-rē ā-tā-zē ā-vō psū-nē', Sūkā e-pfū-nyī
 said, 'O my-father thy-property dividing my-property give' And his-father
 pu-rē ke zē-pfū psū-nā Saohi-sū eshuo e-no kachū-o pu-rē
 his property dividing gave After-that (?)a-little his-son younger-the his-property
 me-pu-o me chīlāa-ngī e-nē me-chū ketemi gwo-a ngī ke zu-mi āzo
 all the collecting town distant in going riotous-person-with
 zu a-ngī pu-rē ho me-ken-nā Pu-rē me-pu o me-ken-nā sū e-nē
 living his properties lost His-property all-the lost that town
 mi me-khā-tā Sūkā pu mhā hota Sachī pu gwo sū
 (?)man famine And his (?)food was-not Afterwards he going that
 e-nē mi kelē kē gwo-la Sū mi-nyī pu ē lā e vo pfā dē cho
 town's man one's house went That man him-caused some food feeding
 me-lo-pfa e-lā-chū. Sūha ro-lhā me-sā-ke-thē to ngī mi kelē
 sending field in (sāys) And pig-food remainder that-also man one
 psū-mo. Sachī sū te-chi-lo ngī pu-nyī pu-ā, 'ā-pfū ke-thē-mi
 gave-not After that becoming-sane he said, 'my-father's servant
 to huč-hotā sū yč ke-ku-o chō-do-ā Yē gwo ā-pfū-nhā
 eat-all-cannot but I who am hungry will die I going my-father-to
 hi pu-du, "yo ā-pfū, e chie ke-thē-mi-nhā i-ka-ngu-nhā mhā kesū
 this will-say, "O my father, shy dwelling man to thy sight to (?)deed bad
 chū-nā I-no chi-ke-thā hā-ke-lā pyē-mo-tā Ā-vē-lā i-kē thē
 did Thy son being call-to worthy-am not Me-cause thy-house-servant
 kelē tuchi nyī "" Sachī sū e-pfū-nhā gwo, sūkā pu me-chū
 one like (?)give "" After that his-father-to went, and he distant
 ke-thē-kē-lā pu pfū pu-ā ngu-ngī, zo-me-zhe-ngī, tà-gwo-ngī, ke gho chē
 staying his father him seeing, being kind, running, neck
 pfū-lo-ngī, ke-bzo mē-mā Sūkā pu no-nyī pu-nhā pu, 'yo ā-pfū,
 embracing, cheek kissed. And his-son him-to said, 'O my-father,
 e-chie ke thē-mi jhi-nhā i-ka-ngu-nhā yē mhā kesū-chū, i no
 shy dweller man before thy-sight-to I (?)deed bad did(?), thy-son
21 2

chī-ke-thà kâ-ke-lâ pyē-mo-tà ' Sūkâ e-pfū-nyī ke-thē-mī-nhâ pu-chī,
being call-to worthy-am-not ' And his father servants-to said,
 'e-râ me-pu te-nhâ-lâ ke vi-o pfu-gwo, pu-ē mhâ-chī-dī, bā
'cloth all among that-which-is good bring, him-to dress, hand
 ke-khē, ke-thē pezhū pfu-gwo pu-ē-lâ mā-pfu-lo, sūkâ āwu-ko mhâ-to-ngī
ring, (?)foot shoe bring him-cause to-wear, and we eating
 e-nyī-dâ, sūkâ ā-no hī-no-hī sī-te-ngī, rhī-lâ-gwâ, ho-te-ngī,
will-be-happy, and my-son who that having-died, is-alive-again, being-lost,
 ngu-kelâ-lâ, sū-jū e-nyī-lâ '
is-seen-again, therefore are-happy.'

Se-nhâ e-no ke-se-o lâ tà Sachī e-kē-nhâ gwo lâ
At-that-time his-son elder field had-gone After the-house-near went
 e-lūbūdâ e-le-châ che-lâ, sūkâ ke ke-thē-mī kelē kâ agnū, 'hī
music singing heard, and servant one calling asked, 'this
 dī chuâ?' Sūkâ ke-ke-thē a-gnī-pu, 'ī-tsi-kezū gwo-ā
what (?)is?' And the-servant said, thy-younger brother has-come
 sūkâ ī-pfū-nyī pu te-rho ke-thē ngu-lo-ngī e-mī-āzo mhâ-to-wâ' Sūkâ
and thy-father his healthy-being seeing man-with is-feeding' And
 pu-nyī e-nyī-mo, kē-hu lū-mū-bâ Su-jū-lâ e-pfū-nyī kē-dzu
he was not-pleased, house-in wish not-was Therefore his-father house-outside
 prâ pu-ā jē-e-nye pu. Sachī sū pu-nyī e-pfū-nhâ pu, 'yo,
coming him-to soft words said. After-that he his-father-to said, 'Oh,
 yē mā-pfō hī-datahī ī-vē ke-pfī-e-nyī, yē ke-nyē ī-selâ
I years so-many thee-with remained, I ever thy-order
 mo-tâ-mo-lho, sī-nyī no ke-nyē e-mū chu kelē ā-vē psū ke-ze-mī āzo
transgressed-not, but thou ever goat child one me-to gave friends-with
 e-nvī-kâ-thâ mo Sīnyī no ī-vē me-pu-o krokromu-āzo tolehua-ngī
to-be merry not But son your-property all-the harlots-with having-lost
 pu gwâ-cho me-sâ no mī-a-kâ-chī-nī me-lho wâ' Pu-nyī e-no-nhâ
he on-coming at-time thou persons-calling food-gave' He his-son-to
 pu-ā, 'ā-no, ā-vē zetēmepria, ā-vē-hī me-pu-o ī-vē
said 'my son, me with thou-stayest, my-property all-the thy-property.
 I tsi kezū sī-te-ngī, rhī-lâ-gwâ, ho-tâ-dī-mo, ngu-kelâ-lâ,
Thy-younger-brother having-died, is-alive-again, being-lost, is-seen-again,
 m-jū-lâ āwu-ko e-nyī-ngī lâprâ me-vâ vē-ā '
therefore we being-happy merry doing good-is.'

**STANDARD WORDS AND SENTENCES IN THE LANGUAGES
OF THE WESTERN NĀGĀ SUB-GROUP**

STANDARD WORDS AND SENTENCES IN TI

English.	Angāmī (Tengmā)	Angāmī (Dzunā when different from Tengmā)	Angāmī (Kehenā, when different from Tengmā)	Angāmī (Nālī or Mima, when different from Tengmā)
1 One	Po			
2 Two	Kennā			
3 Three	Sē			Shē
4 Four	Dā			"
5 Five	Pangu	Pongu	Pengu	Pengu . . .
6 Six	Suru		Sera . . .	Sarau . . .
7 Seven	Thenā	Thennā	Thennā . . .	Thennā
8 Eight	Thethā			"
9 Nine	Tekwū		Tekhi . . .	Tekko
10 Ten	Kerr	Ker (the r has a sound between l and r)	Kerrū . . .	Kerru . . .
11 Twenty	Mekwū		Mekhi	Mekko
12 Fifty	Lhi-pangu . . .	Lhi pongu	Lhi-pengu	Lhē pengu
13 Hundred	Krā(po)			
14 I	Ā		I, ā "
15 Of me	Ā . . .		Ā . . .	
16 Mine	Ā, ā-thē ā-(my own), ā vē (my property)		Ā, ā-zhi, ā-noun-wē	Ā, ā vī (my property)
17 We	He-ko, he-nā, ā-ro, u-ko	Heko, (he and I) henā, (you and I) āwū	Hā ko, hā-nā, ā-vū	Hiko, (he and I) hā, (and I) alubw.
18 Of us	He-ko, hē	Heko, etc.	Hā-ko, etc. . .	Hiko, etc.
19 Our	He-ko, hē	Heko, etc	Hā-ko, hā-ko-zhi, hā-ko-noun-wē	Hiko, etc
20 Thou	No . . .			
21 Of thee	Un			
22 Thine	Un		Un-zhi, un-noun-wē	
23 You	Nē-ko, (you two) ne-nā			Nye-ko, (you two) tū
24 Of you	Ne			Nye ko, etc
25 Your	Nē, ne ko		Nē-ko-zhi, neko-no in wē	Nye-ko, etc

English.	Angami (Tengimā)	Angami (Dzunā, when different from Tengima)	Angami (Kehenā, when different from Tengima)	Angami (Vā, when different from Tengima)
79 Sit .	Ba			
80 Come .	[.			
81 Beat .	Vor, ler (in), pir (from a short distance), ler (down), par (out), tsur (down)	Pir, vor		
82 Stand .	Vū		Phu	
83 Die .	Thā		Vō	Vor
84 Give .	Sā			
85 Run .	Tsū, lhāshu	Pi		
86 Up .	Tu		Pi	
87 Near .	Pesātsa, pesōnu			Pi
88 Down .	Ke-penē	Lc-mho-pu		
89. Far .	Pekrātsa, pekranu	Kc-menā	Lū pi pyo	Lhc-mho-pi
90 Before	Chāchā	Lc-tho-pu	Kc-menā	Kc-me-no
91 Behind	Mhodsū		Lū tho-pyo	Lc tho-pi
92 Who	Sā, sātsā		Ru-du	Ti ti
93 What	Sopo	Sa pu	Dji	Mho-dzu
94 Why	Keipo, kedipo		Sā pyo	U sā pi
95 And .	Kidi	Keji po	So-ā	
96 But	Mu, ri	Keji po chē lē	Dū-yā	
97 If -	Derru	Sikē	Dc-lano	Keji po
98 Yes .	-rā or -ru, or -di, as a verbal suffix	Seri	Sichēo	Keji po lā nu
99 No	Uwē	rā (suffix)	Shēm	Mu
100 Alas	Mo		Sherr	She-lē
101 A father	Heah, akrū		E-lo	-kū (suffix)
102 Of a father	Ā-po, ā pu (my father)	Hē		
103 To a father	Po-pu (of his father)	Po-po	Hū	
104 From a father	Po pu ki	Po-po	Po-po	Hēi
105 Two fathers	Po-pu kinu (ghinu) .	Po-po ki	Po-po	Po-po
	Po-po kennā	Po-po kinu	Po-po ki	Po-po kēi
		Po po kennā	Po-po kinā	Po-po kēilo
			Po-po kennā	Po-po-nna

Reugma.	Reugmā.	Reugma (Butler)	Rezhāmā.	English
Donglano		Bhēintā	Bālo	79 Sit
Hekirālo		Rotah, kulokottā	Tbagwo	80 Come
Vū tsū tā		Vūchē, vūta	Dāchi	81 Beat
So-tā			Etalo	82 Stand
Sī la tā		Lopimū	Tsitā	83 Die
Kī shi tā			Psūdo	84 Give
Ntonggolo		Nūnan	Tamhachū	85 Run
Lūgū			Lerpā	86 Up
Kenokā		Kajōgī	Kenā	87 Near
Loringkī		Hodī	Letropā	88 Down.
Kajekī		Shēgī	Ledeta	89 Far
Mho-dū-kā			Ejhūpā	90 Before
Sikī			Etmāpā	91 Behind.
Sagē ho		Dē	Tao	92 Who
Ngute-ho		Dē	Dipiyē	93 What
Ngutā-ho			Ditcho	94 Why
Tsonā			Yī	95 And
Aye	Jē	Sūnyī		96 But
Muh	Mālē	Iyā		97 If
Hesh		Mā		98 Yes
Āpfī mē	Apē	Hesh		99. No
		Āpfū		100 Alas
		Apfit		101. A father
		Apfū-nēlho		102 Of a father
		Apfū nhā		103 To a father
		Apfū kenhi		104 From a father
				105 Two fathers

English	Angami (Tengimā)	Angami (Dzunā when different from Tengimā)	Angami (hchenā, when different from Tengimā)	Angami (Nall or Mima different from Tengimā)
106 Fathers	U pu-nomā	Putsano-ko	Po-po-tsani ko	Po-po-no-ko
107 Of fathers	U-pu-nomā	Putsano-ko	Po-po-tsani-ko	Po-po-no-ko
108 To fathers	U-pu-nomā k₁	Putsano-ko k₁	Po-po-tsani-ko k₁	Po-po-no-ko k₁
109 From fathers	U-pu noma kinu	Putsano-ko kinu	Po-po-tsani ko k₁	Po-po-no-ko k₁
110 A daughter	Na-pfū po	Tenuno po	Po-po-tsani-ko kinu	Po-po-no-ko k₁
111 Of a daughter	Nāpfū po k₁	Tenuno po	As Dzunā	Po-po-no-ko k₁
112 To a daughter	Nāpfū po kinu	Tenuno po k₁	Ditto	Nopfū po
113 From a daughter	Nāpfū po ghinu	Tenuno po kinu	Ditto	Nopfū po
114 Two daughters	Nāpfū kenna	Tenuno kenna	Tenuno po kinā	Nopfū po k₁
115 Daughters	Nāpfū-ko (the daughters)	Tenuno-ko	As Dzunā	Nopfū po k₁
116 Of daughters	Nāpfū-ko	Tenuno-ko	Ditto	Nopfū po k₁
117 To daughters	Nāpfū-ko k₁	Tenuno ko	Ditto	Nopfū kenna
118 From daughters	Nāpfū ko kinu	Tenuno-ko k₁	Ditto	Thenuno-ko
119 A good man	Themmā ke-vi po	Tenuno-ko kinu	Tenuno-ko kinā	Thenuno-ko
120 Of a good man	Themmā ke-vi po	Temmmā kevi po	Temmmā kevi po	Thenuno-ko k₁
121 To a good man	Themmā ke-vi po k₁	Temmmā kevi po	Temmmā kevi po	Thenuno-ko k₁
122 From a good man	Themmā ke vi po kinu	Temmmā kevi po k₁	Temmmā kevi po k₁	Themma kevi po
123 Two good men	Themmā ke-vi kenna	Temmmā kevi po kinā	Temmmā kevi po k₁	Themma kevi po
124 Good men	Themma ke-vi ko (the good men)	Temmmā kevi kenna	Temmmā kevi po k₁	Themmmā kevi po k₁
125 Of good men	Themma ke-vi ko	Temmmā kevi ko	Temmmā kevi po k₁	Themmmā kevi po k₁
126 To good men	Themmā ke-vi ko k₁	Temmmā kevi ko	Temmmā kevi po k₁	Themmmā kevi po k₁
127 From good men	Themma ke vi ko kinu	Temmmā kevi-ko k₁	Temmmā kevi po k₁	Themmmā kevi po k₁
128 A good woman	Thenu ke vi pfū po	Temmmā kevi-ko kinā	Temmmā kevi po k₁	Themmmā kevi po k₁
129 A bad boy	Nichu mā keshā po	Tenu kevi pfu	Temmmā kevi po k₁	Themmmā kevi po k₁
130 Good women	Thenu ke-vi ma	Nochu mā ke-shā po	Teno kevi po	Themmmā kevi po k₁
131 A bad girl	Relu mā keshā po	Tenu kevi-ko	Nhachu-mi vi-ke-mo po	Thenu kevi pfu po
132 Good	Ke-vi	Relmā keshā pfu	Teno kevi ko	Nichuma kesso po
			Reli mi keshā po	Thenu kevi ko
				Relma kesso po
				Ke-vēi

English.	Angāmī (Tengima)	Angāmī (Dzunā, when different from Tengimā)	Angāmī (Kehenā, when different from Tengimā)	Angāmī (Nāl or Mīm, when different from Tengimā)
133 Better . .	Ki——vi	Ki (<i>sign of dative</i>) vi	Kinā (<i>sign of abl</i>) vi	Kēi (<i>sign of dat.</i>) vē
134. Best	Ke-vi-thā, petē-lo ki vi-wē	Ke-vi-thā, petē-lo ki vi	Methē ko kinā vi	Methē-ko kēi vē
135 High	Ke rekrē		Ke rekrī-o .	Ke rekrī
136 Higher	Hān lu ki rekrē-wē <i>This that than high is</i>	Ki rekrē .	Kinā rekrī .	Kēi rekrī
137 Highest	Petē-lo ki rekrē-wē	Petē-ko ki rekrē	Methē-lo kinā rekrī	Methē-ko kēi rekrī
138 A horse	Kwurr po, kurr po	Kwurr po	Gwurr po	Kwurrū po
139 A mare .	Kurr-krū po	Kwurr-krō po (<i>or pfu</i>)	Gwurr po-krū po	Kwurrū-krū
140 Horses	Kwurr	Kwurr-lo	Gwurr-lo	Kwurrū ko . .
141 Mares . .	Kurr-krū	Kwurr-krō lo	Gwurr po-krū-lo .	Kwurrū krū ko
142 A bull	Thudo po, pedā po	Thu-dā po	Medā po	Medā po .
143 A cow	Thu-krū po	Thu-krō po (<i>or pfū</i>)	Thā krō po . .	The krū po
144 Bulls	Thudo, pedā	Thu-dā lo	Medā-ko .	Medā ko .
145 Cows	Thu-krū	Thu-krō-ko	Thā krō-ko .	The krū-ko .
146 A dog	Fūh-pfō .	U-hē po .	Hipo po .	Hepu po .
147 A bitch	Fūh-krū	Hē-krō po (<i>or pfū</i>)	Hem po	Henēi po .
148 Dogs	Fūh-pfō	U-hē-ko	Hipo-lo	Hepu ko .
149 Bitches	Fūh krū	Hē-krō-ko	Hem-ko . .	Henēi ko
150 A he goat	Medā po, nūdā po	Mi-dā .	Temmi medā po	Mi-dā po .
151 A female goat	Mū-krū po	Mi-khū .	Temmi po-krū po .	Mikrū po .
152 Goats	Medā, thenū	The-mi-ko	Temmi-lo .	U mi ko
153 A male deer	Pochu	Po-chi .	Po-thi po .	Pochū po .
154 A female deer	Ohū krū po .	Po-khū .	Po-lū . .	Po krū po
155 Deer	Chū .	Chi .	Thu .	Ohū
156 I am	Ā bā	Ā bā-wē		
157 Thou art	No bā .	No bā-wē .		
158 He is	Po bā . . .	Po bā-wē . . .	<i>As in Dzunā, changing the pronouns</i>	<i>As in Dzunā, changing the pronouns</i>
159 We are	Heko bā	Heko bā-wē		

English.	Angāmi (Tengimā)	Angāmi (Dzunā, when different from Tengimā)	Angāmi (Kehenā, when different from Tengimā)	Angāmi (Dālī or Mima, when different from Tengimā)
160 You are	Neko bā	Neko ba wē	<i>As in Dzunā, changing the pronouns</i>	<i>As in Dzunā, changing the pronouns</i>
161 They are	Uko bā	Uko bā-wē		
162 I was	Ā bā lē	Ā bā-lē		
163 Thou wast	No bā-lē	No bā-lē		
164 He was	Po bā-lē	Po ba lē		
165 We were	Heko bā-lē	Heko ba-lē		
166 You were	Neko bā-lē	Neko bā-lē		
167 They were	Uko bā-lē	Uko bā lē		
168 Be	Ba chē	-chē, -shu chē (<i>termination of Imperative</i>)	Bā-lē-tū	Bā lē chē
169 To be	To	-to-wā nē (<i>termination,—the same as the Angāmi -to-wūdi</i>)	Bā to-lo-nu	-to-lē-nē (<i>suffix</i>)
170 Being	To	Ba-nē (<i>Ang bā di</i>)	Bā-nā	Bā nē
171 Having been	Chuwatē	-to-nē (<i>Ang to-di</i>)	Bā-to-wā-nā	to-nē (<i>suffix</i>)
172 I may be	Ā chelē-to-wē or -nhā	Ā (<i>root</i>)-tā-tā (<i>Ang -nhā</i>)	I to-wē	Ā bā-to-tā
173 I shall be	Ā to-to-wē, ā bā-to-wē	Ā tē-to-wē	Ā tē-to-wē	-ta-to wē (<i>suffix</i>)
174 I should be	Ā bā to-wē	Ā (<i>root</i>)-tā-to-kē (<i>Ang -to-wē-ru</i>)	I bā-to-wē	Ā ba to yē
175 Beat	Vū-chē	Vū chē	Vō-shu-tē	Vū-m-chē
176 To beat	Vū to	Vū to le-nē (<i>purpose</i>)	Vō-nā-che nā	Vū-to-lē-nē
177 Beating	Ke-vū	Ke-va	Vō	Vū-nē
178 Having beaten	Vū di	Vū wā-nē	Vō-wā nā	Vū-wa-nē
179 I beat	Ā vū-wē		I vō-wē	<i>As in Angāmi, changing the pronouns</i>
180 Thou beatest	No vū wē		No vō-wē	
181 He beats	Po vū-wē		Po vō-wē	
182 We beat	Heko vū-wē		Hāko vo-wē	
183 You beat	Neko vū-wē		Neko vō-wē	
184 They beat	Uko vū wē		Poko vō wē	
185 I beat (<i>Past Tense</i>)	Ā vū lē		I vō-lū	
186 Thou beatest (<i>Past Tense</i>)	No vū le		No vō-lū	

Seme	Rengmā.	Rengma (Butler)	Kezhamā.	English.
Na-lo ā ngi			Neoko bā	160 You are
Pā ko ā-ngi			Pumiko bā	161 They are
Ngī ā ngi, a ni			Yē bā	162 I was
Na ngi			No bā	163 Thou wast.
Pa ā ngi			Pu bā	164 He was
Ngī lo ā-ngi			Neoko bā	165 We were
Nā ko ā-ngi			Neoko bā	166 You were
Pa lo ā ngi			Huko bā	167 They were
Ā ngi			Balo	168 Be
	Bi nē		Dānyī	169 To be
la tivē			Chūnādāl	170 Being
Ngī silunchi	Tēlāsā		Chūnātā	171 Having been.
Ngī shulunū	Ālē tēlo-ti lē		Yē chūlo dālu	172 I may be
	Ālē katheko		Yē chū dā	173 I shall be
Busū	Nūpsū		Yē chū vedā	174 I should be
	Vū tanyī	Vūchē, vūtā	Daohi	175 Beat.
	Vū		Dadā ohini	176 To beat
Busu	Vū laso		Dā	177 Beating
Ngī buē	Āle vū lē		Dānā	178 Having beaten.
Na buē	Nē vū lē		Ye ni dā	179 I beat
Pa buē	Ālē vū lē		No ni dā	180 Thou beatest
Ngī ko buē	Aghu nē vū le		Pna dā	181 He beats
Nā lo buē	Haghu nē vū lē		Ānkwo danā	182. We beat
Pa-ko buē	Haghu nē vū lē		Nēkwo dā	183 You beat
Ngī bu vela	Ālē-vū lē		Pumilwon dā	184 They beat
Na bu vela	Nē vū lē			185 I beat (<i>Past Tense</i>)
				186 Thou beatest (<i>Past Tense</i>)

English	Angami (Tenseless)	Angami (Past Tense)	Angami (Present Tense)	Angami (Future Tense)
187 He beat (Past Tense)	Po vū lō			
188 We beat (Past Tense)	Heko vū lō			
189 You beat (Past Tense)	Neko vū lō			
190 They beat (Past Tense)	Uko vū lō			
191 I am beating	Ā vū bā wō			
192 I was beating	Ā vū bā wō			
193 I had beaten	Ā vū shū wē, a vū wō	Ā vū bā zo-wē		
194 I may beat	Ā vū le-to wō			
195 I shall beat	Ā vū to wō	Ā vū lē tū tū		
196 Thou wilt beat	No vū to-wō			
197 He will beat	Po vū-to wō			
198 We shall beat	Heko vū-to wō			
199 You will beat	Neko vū to-wō			
200 They will beat	Uko-vū to-wō			
201 I should beat	Ā vū vi-wō (I ought to beat)	Ā vū lē-vi wē Ā vū tū to-lō		
202 I am beaten	Ā vū-wō	Ā vū ā wō		
203 I was beaten	Ā vū-wē, ā vū-rū	Ā vū wā tē		
204 I shall be beaten	Ā vū to wē	Ā vū-to		
205 I go.	Ā to-to-wō			
206 Thou goest	No to-to-wō			
207 He goes	Pō to-to wō			
208 We go	Heko to to wō			
209 You go	Neko to-to-wō			
210 They go	Uko to-to-wō			
211 I went	wē			
212 Thou wentest				
213 He went				

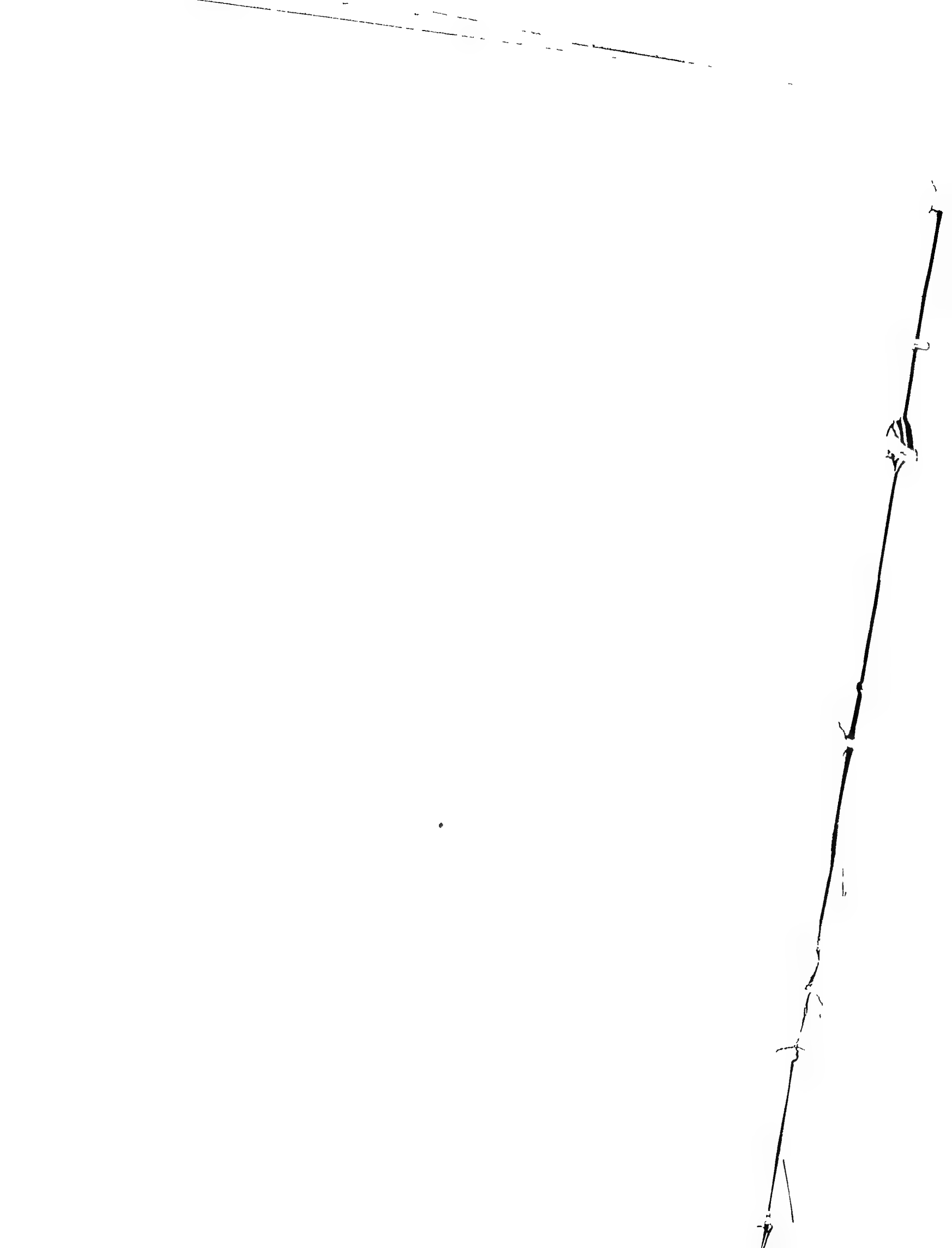
As in Angami, changing the pronoun.

As in Angami, changing the pronouns.

Semā.	Rengmā.	Rengmā (Butler)	Kezhāmā.	English.
Pā bu-vela	Ālē vū lē			187 He beat (<i>Past Tense</i>)
Ngī-ko bu-vela	Agun vū-lē			188 We beat (<i>Past Tense</i>)
Nā ko bu velā	Ludan vū lē			189 You beat (<i>Past Tense</i>)
Pa ko bu velā	Tsūnyu vū lē			190 They beat (<i>Past Tense</i>)
Ngī bu ā ngī	Ālē vū bu-nyong			191 I am beating
Ngī bu agha alā	Ālē vū bu-nā		Yē nyī dawa dā	192 I was beating
Ngī bu ā-ngī	Ālē vū shī lē		Avāda dā na leo	193 I had beaten
Ngī bu sū ā ngī	Ālē vū sin tī		Yē nyī da nātā	194 I may beat
Ngī bu nchē, bu sinchē nī	Ālē vū tī		Yē nyī dāwā dālu	195 I shall beat
Nā bu-nchē	Nē vū tī		Yē nyī da dā	196 Thou wilt beat
Pa bu-nchē	Ālē vū tī			197 He will beat
Ngī ko bu nchē				198 We shall beat
Nā ko bu nchē				199 You will beat
Pa ko bu nchē				200 They will beat
Ngī bu-chānī	Ā ka vū-ko lē		Yē nyī keda pā	201 I should beat
I buyē	Ā vū lē		Ā vē dānā	202 I am beaten
I bu alā	Ā vū lē		Ā vē dana	203 I was beaten
I bu inchē	Ā vū sa ta lē		Ā vē dā dāwa	204 I shall be beaten
Ngī gwālā	Ālē untsoka gū zhī lē		Yē gwotāda	205 I go
Nā gwovē	Nē untsoka gū zhī lē		No gwodē	206 Thou goest
Pa gwovē	Ālē untsoka gū zhī lē		Po tātā	207 He goes
Ngī ko gwovē	Gū tī (<i>sic</i>)			208 We go
Nā ko gwovē				209 You go
a ke gwovē				210 They go
Ngī gwo	Ālē gū-lē		Yē gwā	211 I went
Nā gwo	Nē gū lē		No gwā	212 Thou wentest
Pa gwo		Punyī gwa		213 He went

English	Angami (Tengima)	Angami (Dzunā, when different from Tengima)	Angami (Kohenā, when different from Tengima)	Angami (Nālī or Māmū, when different from Tengima)
214 We went	Heko vo-wē		Hako vo-wō	
215 You went	Neko vo-wē		Neko vo-wō	
216 They went	Uko vo-wē		Poko vo-wō	} As in Angami changing the pronouns
217 Go . . .	To-lē-chē		Ta shō	
218 Going . . .	Vo-di, to shi-di, to tu di	Kc vo-ki	Kc-vo-lī	
219 Gone	To te, vo te	To-lō	Ta tō	To te chō
220 What is your name?	Un za sopo ga?	Un zā sopo-lō?	Un zī so-u?	Vo-zhū gē
221 How old is this horse?	Kurr hau kopenāsa kichute-ga?	Kwurr ha u po kelhu tsī kējitsu tīshō?	Gwurr hā po menā lechi chū ditsutīyā?	To-tō
222 How far is it from here to Kashmir?	Hanu nu Kashmir-nu chā kō-jī tī ga? Hanu nu Kashmir kī kti ga?	Ha lū nō Kashmir kējītpotogē?	Hellā nā Kashmirā chu dītpo-gho?	Un zā sopo ga?
223 How many sons are there in your father's house?	Ū'ponā kichu bī?	Unpo kī lū thepfūnomā jitsaba?	Un po kī lā thepunomā ditsaba ghu?	Kwurr ha u menā lechi tōi kichute ghū?
224 I have walked a long way to day	Ā tha chathā vor-wē, ā thacha chadi to vor-wē	Ā thā chā chā lūnu vo-wō	I tha chā-chā nā vo-wō	Ilubanā Kashmir vo lechi tī kō-djī tē bā-wē?
225 The son of my uncle is married to his sister	Āpo sazēn no po lū pfū lē bā wē	Ā po saza-u no po lipfu lō bā wē	Ā po saza u no po lipu liav wō	Un po kē lā po nono jitsu baghu?
226 In the house is the saddle of the white horse	Kurr lekrā-u (jūn) kinu bā-wē	Kwurr kē-krā u jūn kī-lū bā-we	Gwurr kē-krā u zīn kī lī bā-wē	Ā tha tiketilānu vor wē
227 Put the saddle upon his back.	Po nākhū gī jūn khāsī chō	Pochē ghī shi chō	Po chō-lā zīn kha shi tū	Ā po saza u no po lipfū hī bā wē
228 I have beaten his son with many stripes	Ā po nā vū se-wā wē	Ā po no vū shō-sē-wē	I po no vō-shē-shi wē	Kwurr kē krā u zīn kē lā bā wē
229 He is grazing cattle on the top of the hill.	Po mīthu kwē chazu gī to-wē	Po mī-thu hovo chāzugī to-wē	Po thā kwē-nā chazu-lā tī-wē	Zin pū kwurr chō shi shi chē
230 He is sitting on a horse under that tree	Po sī lua kronu kurr gī-bā-wē	Po sū lu-ā kro kwurr gī-bā-wē	Po so lu-ā krā gwurr chō-lā bī wē	Ā po no vū-sē-sū-wē
231 His brother is taller than his sister	Po prū u po lū-pfū krekrē wē	Po pī u po likfū kī rekrē-wē	Po prū ā po lēpn kinā rekrī-wē	Po thāo kwepā tizughē bā wē
232 The price of that is two rupees and a half	Lu-a ma raka kenna mu dūlī	Lu-ā ma rakā kēna ne dūlī	Lu-ā ma raka kenna nā dūlī	Po sū u lu krā lā kwurr ghō bā-lē
233 My father lives in that small house	Kī kechī lu-nu a po bā-yā lē	Kī kechē lu lū a po bā chā wē	Ā po kī kechī lu ā bā-wō	Po sāzā-u po lipfū kēi rekrī wē
234 Give this rupee to him	Raka ha u pē po tsu-chē	Rakā hā u po pī-che	Raka hēo po pī shi-tē	Lu ma raka kenna mu dalēi
235 Take those rupees from him	Raka lu-kō po kī lē lē-chē	Raka lu kō po kī lē lē-chē	Raka lu a po kī tē-lē-tē	Kūi kē-chī-lū ā po bā wē
236 Beat him well and bind him with ropes	Po vū-se si-di kero pē pha sē-lē-chē	Po vū she-si-nē kero līsē po pha-lē chē	Po vo-vī shē shi nā olyāpo pha mī tī	Raka ha u pē po pī chē
237 Draw water from the well	Dzū-ku nu nu dzū u pē vor chē	Dzū-ku lē-nē dzū pe vor-chē	Dzū-lā lā nā dī pe-vor-lē tē	Raka lu-kō po kēi lē-lē-chē
238 Walk before me	Un mīhodzū kī rā lē-chō	Ā mīhodzū rā-lē-chō	Ā dī kinā rā lē tē	Po vū shē-shi nē orā lē po pha-lī chē
239 Whose boy comes behind you.	A satsa sopo no no to ga?	Un sapetā sopo no no ne to-lē?	Un sapyo sopo no nō tu-ghē?	Dzū-lūu lanu dzū pe-vor-chē
240 From whom did you buy that?	Chu u sopo-kī-nu kī-lē-ga?	Chu u no sopo-kinu kī-lē kē?	Chu-ā so kinā kī lē ghē?	Ā dzu rā-lī chē
241 From a shopkeeper of the village.	Renu-nu kanya kinu kī lē-wē	Renā lu kanyā mā kī lē wē	Renā nā kanyā kī-lā nā kī-lē-wē	Unsā vor-zē-chu sopo noghyē
				Chu u sopo kēnyē krū-lē ghē
				Renā lā kām-mā kelā krū lē-wē

Semā.	Rengmā.	Rengma (Butler)	Kezhamā.	English
Ngī ko gwo	Gū lā-so (sic)			214 We went
Na lo gwo				215 You went
Pa lo gwo				216 They went
Gwovē	Tind lo	Gokhē, gotā	Tātā	217 Go
Gwochēlā	Gū nā ti so .		Gwonyi	218 Going
Gwo-velā	Gū ntā		Tātā	219 Gone
Un-zhe kwi-i'	Un-zene seghe ho ? .		Izē tuo	220 What is your name ?
Sturu pitisu ampfē kuzhēlē ?	Karu lē ohē dejesa-ho ?		Pferi binohi menokete ma pfo dzhē tā	221 How old is this horse ?
Hingohē Kashmir kitohē ai	Hika biho Kashmir kalhānē kazu ho ?		Ha hlo Kashmir kē ledē dota bā lā	222 How far is it from here to Kashmir ?
U' pu ki-la ānu kizha ai ?	U pfū nu lē dje ho ?		Ipfū no dzhē ba	223 How many sons are there in your father's house ?
Ngī usuzo ālāghu kasu gwā- gī	Intu ohong kā thong chong ohi gū ri lē		Ye ledē tangni gwō	224 I have walked a long way to-day
I-pu tikuzunu pā-chepfū sā ā ngi.	Ā pfū a-kāzanga milē ālēgi lobi nyong		Āpfū tai kezū'no piyē lā	225 The son of my uncle is married to his sister
Sturu ākamaye jin li la ā ngi	Karu kachong ābi lā nyū bi- nyong		Pferi kekro sin pā bā	226 In the house is the saddle of the white horse
Sturu jin kāsū	Ābi pempeh ahuzung ka- shu lo		Pferi kechē pā zin kechi	227 Put the saddle upon his back
Ngī pā nu bu she laung	Ālē ā-nyu vū-sā lā sā		Yēnyi punoa dā she-sā	228 I have beaten his son with many stripes
Pā amahiba atong atsu puku ā ngi	Ālē metu kwe soki pesonki		Po echi pfē kadzūmato tā	229 He is grazing cattle on the top of the hill
Pa āsū kuchukala tsurung ku ā-ngi	Ālē henē sambu hūghu khangē nyu karu ahuzung bi no tā.		Pa gni echi hano kurr pa eketro bā	230 He is sitting on a horse under that tree
Pa pā pu pa-chepfū sou soko ā ngi.	Ā tātū-gē ā lēgi nyaki kathānā.		Epro ny tēpi jū tekrā	231 His brother is taller than his sister
Hipā me likā kinu muduli	Luge mmē lākā kohung o dnlē	.	Hano mā rākā kenhuduli	232 The price of that is two rupees and a half
Āki kithum lahē i pu ā-ngi	Kā kashenkā ā pfū lē bi nyong	..	Ekē ketai nowahi apfū ni bā	233 My father lives in that small house
Likā hipāhi pa tsū	Rākā pē ā pēu tā	..	Rākā binohi puep lsū	234 Give this rupee to him
Lilā pā ngu ikalu	Rākā ā ki ki lo tā		Rākā alsu po nbēlo lo	235 Take those rupees from him
Shū shēshu pabusū na aki ghu kipe pā pesū	Ā vū sā shu lo, rāmpē pu- sā lo-tā		Pa dā chini arshālo phā lo	236 Beat him well and bind him with ropes
Āzakulā āzu pfēghē	Dzū lo ki dzū pe re tā		Jū lowlo pfwā pfodu	237 Draw water from the well
I zu gwovū	Ā mho dē ki rhi tā		A jū rhilo .	238 Walk before me
Ituyu kinu-nu gwochēni	Ā siki sage nyu lē henyē- ho ?	..	A tai pa tu nyi nodo	239 Whose boy comes to bind you ?
Hipāhi kinu la kalu	Nē sage ho n' hulo-ho ?		Tu-nbēlo krilā	240 From whom did you buy that ?
Āghinā dukankalā knlo	Renyi gaki kanyā nyuki hilo		Ena mi kyelo kanya mhi nhelo krila	241 From a shopkeeper of the village



NĀGĀ GROUP.

CENTRAL SUB GROUP

This sub group includes the Āo and Lhōtā languages, and occupies the centre and north-east of the Nāga Hills District Mr Damant included in it the language of the Semās, but this clearly belongs to the western sub-group.

The speakers of this sub-group are estimated to number as follows —

Āo	16,500
Lhōtā	22,000
Tengsa	?
Thukumi and Yachumi	?
Total at least	<u>38,500</u>

The first two tribes have only lately been described under these names. They have frequently been referred to by earlier writers, but under various appellations Different forms of Āo have been described under the names of Chungli, Mongsen (these are two well defined dialects), Assiringia, Deka Hamong, Dupdoria, Hatagornia, Khar, Nowgong Nāgā, and Tengsa Nāgā¹, while instead of Lhōtā we also meet the names Tsontsū and Miklai The Lhōtās call themselves Kyō Thukumi and Yachumi are now dealt with for the first time

The great distinction between the Western and the Central sub-group of Nāgā languages, is that, in a negative proposition, the latter prefixes, while the former suffixes, the negative particle to the word which is negatived.

Taking Angāmi as the typical western, and Āo as the typical central language, we are at first sight impressed at the great difference which apparently exists between these two languages, which are so little distant from each other Mr Davis has, however, clearly shown in his note printed in the Assam Census Report for 1891 that the difference is more apparent than real, and is principally a matter of prefixes and suffixes

What follows is based on Mr Davis's note, and on some remarks thereon which were made by Mr Clark, and which were published at the same time —

At first sight there would seem to be scarcely anything in common between these two languages. In sound they are very different. The Āo shows a preference for the nasal *ng* sound as a termination, as in the words *āsung*, to-morrow, *tāzung*, good, etc This sound does not occur at all in the Angāmi language

Again the negative particle in Āo precedes the root which it qualifies, in Angāmi, follows it. Eg, Āo, *āru*, come, *māru*, not come, Angāmi, *vor*, come, *vormo*, not come

The only trace that Mr Davis can find in Angāmi of the negative preceding a verbal root is in the phrase 'mā, equivalent to Āo *māsa*, there is not. Here the 'm is the negative

But now to trace the resemblances between the two languages. To do this, let us first compare the numerals from one up to twenty,—

English	Angāmi.	Āo
One	<i>po</i>	<i>kā, ākā</i>
Two	<i>kenā</i>	<i>ānā</i>
Three	<i>se</i>	<i>āsam</i>
Four	<i>dā</i>	<i>pe-a</i>
Five	<i>pangu</i>	<i>pungu</i>
Six	<i>suru</i>	<i>trok, tarok</i>
Seven	<i>thenā</i>	<i>tenc</i> Mongsen, <i>ten</i>
Eight	<i>thithā</i>	<i>ti</i> , Mongsen, <i>tasar</i>

¹ Regarding these names, see the section on Āo

English.	Angami	Āo
Nine	<i>te'icū</i>	<i>tal'o</i>
Ten	<i>kerr</i>	<i>ter</i>
Eleven	<i>kerr o pōl rū</i> or <i>kerr dipo</i>	<i>teri āl i</i>
Twelve	<i>kerr o leunā</i>	<i>teri ān i</i>
Thirteen	<i>kerr o ē</i>	<i>teri āsam</i>
Fourteen	<i>kerr o dā</i>	<i>teri p'a</i>
Fifteen	<i>kerr o pangū</i>	<i>teri pangū</i>
Sixteen	<i>kerr o suru</i>	<i>me'sa mī ben terik</i>
Seventeen	<i>mekicū pe mo thenī</i>	<i>me'sa mī ben tenē</i>
Eighteen	<i>mekicū p mo thethā</i>	<i>me'sa mī ben tē</i>
Nineteen	<i>mekicū pe mo te'icū</i>	<i>me'sa mī ben tal'o</i>
Twenty	<i>mekicū, mepyū, or mechi</i>	<i>me'sa, Mongsen, mechi</i>

The resemblances in this list between the words for 2, 5, 6, 9, and 10 are very striking. Above ten we find the same method used in the formation of the numerals. In forming 17, 18, and 19 both languages employ the same methods, these numbers being denoted by the expressions '20 not brought 7,' '20 not-brought 8,' '20 not-brought 9,' respectively. *Pō mo* and *mī ben* are identical words. In Āo, however, this method of notation begins at 16, or one place further back than in Angami.

PERSONAL PRONOUNS

These present considerable points of resemblance. They are—

English	Angami	Singular	Āo
I	<i>ā, i, ene</i>		<i>rī, ngi</i>
Thou	<i>io</i>		<i>ti</i>
He	<i>po</i>		<i>pī</i>
		Dual	
We two, including person addressed	<i>ā ro</i>		<i>o nī (Mongsen), tenā (Chungli)</i>
We two, excluding the same	<i>he nī</i>		
You two	<i>ne nī</i>		<i>re nī</i>
They two	<i>lu nī, u-nī</i>		<i>pī nī (Mongsen)</i>
		Plural	
We (inclusive)	<i>u lo</i>		<i>āsenā</i>
We (exclusive)	<i>he lo</i>		<i>o-noh</i>
Ye	<i>ne lo</i>		<i>ne ro!</i>
They	<i>hī lo, lu lo, u lo</i>		<i>pī re, pīre no!</i>

The forms *i, ene*, given for 'I' in Angami are Eastern Angami variations. They are not unlike the Āo *nī*. The words for 'thou' in both languages are practically the same, as also are the words for 'he'. Both languages form the dual and plural in a very similar manner.

VOCABULARY

The following list gives a few words in the two languages, which are very similar or identical —

English	Angami	Āo
House	<i>li</i>	<i>li</i>
Fire	<i>mi</i>	<i>mī</i>
Smoke	<i>mī hu</i>	<i>mukho-ū</i>
Man	<i>mā, mi</i>	<i>āmī (Mongsen)</i>
To-day	<i>thā</i>	<i>tānū</i>
Call, to	<i>he, che</i>	<i>āēi, zī, ājā, jā</i>
Eat, to	<i>chi</i>	<i>āchi, chi</i>
Salt	<i>me'sa</i>	<i>me'sū</i>
Water	<i>d-zū</i>	<i>tā, t ū</i>
Liquor	<i>cu</i>	<i>yī</i>
Blood	<i>te-zā</i>	<i>ā zā</i>
Laugh, to	<i>-nū</i>	<i>menū</i>
Red	<i>kemera</i>	<i>temerem</i>
Tell, to	<i>pu, si, sha</i>	<i>shi, fiā (Lungkam),</i>
One day	<i>lonha</i>	<i>lā nū</i>
Cooked rice	<i>tie</i>	<i>chi, si</i>
Sep, to	<i>ngu</i>	<i>ā ngu</i>

Again, let us take an example of a word which is apparently very different in the two languages. Such a word is Angāmi *zoghā*, Mongsen *ā-ī*, thatching grass. In Chungh, *ā-ī* is a general term for weeds growing in cultivated land. In *zoghā*, *zō* is a generic and *ghā* a specific term specifying the kind of grass. *Ghā* is therefore 'thatch'. Now in the Semā language, the language most closely connected with Angāmi, 'thatch' is *ā-ghī*, *ā* being the prefix placed before all substantives in the Sema language. Cutting off this prefix we have—

Semā	English.	Angāmi.
<i>ghī</i>	thatch	<i>ghā</i>

These words are identical, for *ī* and *ā* are commonly interchanged in the two languages. Now between—

Semā	English.	Āo
<i>ā-ghī</i>	thatch	<i>ā ī</i>

there is scarcely any difference in pronunciation, and the words may be fairly said to be identical. We have thus found *zoghā* to be the same as *ā ī*. This method could be easily applied to other words.

From a comparison of the words in the subjoined list, it will be seen that the Āo termination *er* performs the same function as the Angāmi *mā* or *mi*, man. Mr Clark, however, maintains that *er* does not mean 'man,' but that it is really a relic of an old present tense of the verb 'to be,' and means 'he who is'. Thus *tam* means 'old,' *lu* means 'man,' and *tam lu r*, means 'he who is an old man,' 'an old man.' So *nung* means 'in,' and *nung-er* means 'he who is in,' hence 'an inhabitant.' It should be remembered that when, by inflection or composition, in Āo two vowels come together, one disappears, or the two coalesce and form a new vowel. Hence, when *er* is suffixed to a word ending with a vowel, the *e* is usually dropped. On the other hand, Mr Davis considers that this *r* is the exact equivalent of the Angāmi *mā*. He says, 'In the Thukumi language we find this too. The Thukumi people use *-rē* in exactly the same way as the Angāmis use *-mā*. It seems going out of one's way to say that the *r* in these words is the verbal termination *er* which is equivalent to the Angāmi *we*. Again take the term "Āo," by which we know these people. The word is never used with a final *-r* by the people themselves. They call themselves *Āor*, *ī ē*, the Āo people, never plain *Āo*, and their language is *Āor' u*, Āo-men's tongue, not *Āo u*. The exact rendering of *Āor'* in Angāmi would be *Āo-mā*. They call the Lhötās *Shēner'*, the Semās *Moyār'*, the trans Dikhu tribes *Mirr'*, and the Assamese *Tsumār'*'

Āo	English.	Angāmi.
<i>Tāmbu r</i>	old man	<i>letsā-mā</i>
<i>Tāntā-r</i>	old woman	<i>letsā pfū-mā</i>
<i>Tānu-r</i>	child	<i>nichu-mā</i>
<i>Tēbu r</i>	male	<i>tepfō-mā</i>
<i>Āyī-r</i>	maid	<i>relī-mā</i> for <i>ālī-mā</i>
<i>Āiāngu-r</i>	young man	<i>krāsā-mā</i>
<i>Tātā-r</i>	village elder	<i>peyu mā</i>
<i>Tētā-r</i>	woman	<i>thenu mā</i>
<i>Tāhā r</i>	a rich man	<i>lēnu-mā.</i>
<i>Temet-er</i>	one who knows	<i>letsī-mā</i>
<i>Tāru-r</i>	a comer	<i>levor-mā</i>

Again, take the phrase—

Āo	Nā	ko	im-er ?
English	You	what	village-er (are) ?
Angāmi	No	ī	ra-mā
English	You	what	village-man (are) ?

and the answer to the question—

Āo	Nī	Lungkām	nung er
English	I	Lungkām	in-er, i.e., inhabitant (am)
Angāmi	Ā	Lungkām	no-mā wē
English	I	Lungkām	of man-am

It being established that the function of the Āo *er* is the same as that of the Angāmi *mā*, we have the following identical words in the two languages —

Āo	English.	Angāmi.
<i>te-bu r</i>	male	
<i>te pfō-mā,</i>	male	

Here *te* is a mere prefix. The essential part of the word is, in Āo, *bu*, and, in Angāmi, *pfō*, which may be taken as identical words, *pfō* in Angāmi being a common male termination for animals as well as men.

Again—	English.	Angāmi.
<i>Āo</i>	<i>ā yī r</i> ,	a girl
Angāmi	<i>re lī mā</i> or <i>ā lī-mā</i>	a maiden.

ĀO OR HATIGORRIA

Āo is spoken in the extreme north-east of the Nāga Hills District. Beyond the tribe, in the unsettled territory are the naked Nāgās, and more to their north and west in the district of Sibsagai, we meet the Banparā and other unidentified Nāgā tribes, Dimā-sā, Assamese and some Shān languages. To the south they are bounded by the Lhōtā and Semā Nāgās, by whom they are separated from the Rengmā, Angāmī, and Kozhāmā tribes. Regarding this tribe, Mr Davis gives the following particulars in the Census Report of Assam for 1891, pp 241 and ff

The Āos occupy the country which is drained by the Jhanzi, the Desoi, and by the streams which flow into the Dikhu on its left bank. The only Āo village on the right bank of the Dikhu is Longsa. The Āos profess to have their origin from a stone, which is situated between Longsa and the Sangtam village of Luban. From this place they gradually migrated across the Dikhu and occupied the country in which they now dwell. They are divided into two tribes, Chungli or Zungi and Mongsen, speaking dialects which are so dissimilar as to be practically different languages. These two tribes, though they in many instances live side by side in the same villages, have each preserved their own dialect.

The Āos occupy, excluding Longsa, which was not censused, 46 villages. Of these 21 are Chungli entirely, 19 are Mongsen entirely, while six are mixed villages, inhabited both by Chungli and Mongsen. Roughly speaking, the Āo country is composed of three parallel ridges, called Lampungkung, Changkikung, and Japukung, respectively. The Chungli tribe inhabits all the villages on the Lampungkung (the range immediately overlooking the Dikhu), with the exception of the villages of Mokokohang and Nunkam, which are partially Mongsen. The valley of the Melak or Jhanzi, i.e., the valley enclosed between the Lampungkung and Changkikung, contains the mixed villages, while on the Changkikung and Japukung the villages are, with the exception of Doka Hamong, Molungtang, and Assuringia (a non Āo village), entirely Mongsen.

Assuringia, called by the Āos Murinokpo, is a village which really belongs to the 'naked' tribe of Nāgās. The inhabitants came many years ago from the village of Wankhong or Orangkung, a village belonging to that tribe, and situated a day's march east of the Dikhu from Susa village. Now-a-days, in all but language, the Assuringia people have become Āos. The problem is, how did they get on to their present site, which is on the range immediately over the plains, through the intervening Āo villages? Where they are at present they are at least three days' journey from the nearest villages of the tribe to which they really belong.

The two dialects of Āo are, as stated above, Chungli or Zungi and Mongsen. The Deputy Commissioner of the Nāga Hills gives 15,500 as the total population speaking the language, and adds that the Zungi are the larger section, being about three-fifths of the whole tribe. This would give the following approximate figures for the speakers of each dialect —

Chungli or Zungi	9,300
Mongsen	6,200
Total	15,500

The only one of which we have a grammar is Chungli, and the version of the Parable of the Prodigal Son, which follows, and for which I am indebted to the kindness of the Reverend E W Clark, is couched in that dialect. There is a list of Chungli and Mongsen words and sentences in Appendix G of the Census Report already quoted from, which I take the liberty of reprinting, after the Chungli specimen.

The use of the word Āo in connection with this language is modern. The earliest instance of its occurrence with which I am acquainted is in Mr Clark's *Specimen*, written in 1879. The name was unknown to Mr Damant, whose essay was published in 1890. He called the tribe Hatigorrria, and wrote as follows about it —

This large and warlike tribe is found to the east of the Lhota and Sema, but how far they extend it is impossible to say. In their own language they are called Samaina or Nissomeh.¹

¹ Mr Davis writes, I have never even heard these terms, but 'Nissomeh' looks like an incorrect rendering of a Samā or Angāmī term.

The tribes known as Assiringia, Dupdoria, Dekha Haimong, and Khari, are really part of the Hatigorria tribe, and included with them, Dekha Haimong and Khari being merely the names of villages

In addition to the above, I find on examination that what is called Nowgong Nāgā is closely connected with Āo

Mr Davis informs me that the true language of Assiringia is not Āo at all. The inhabitants of this village come from Orangrang, which lies just across the Dikhu, and belong to a 'Naked Nāgā' tribe. Āos come down to the plains through that village and hence the Assamese sometimes call them by its name. Dopdoria is the Assamese name for Āos who come down to the plains through the Dop Duār, and Hatigorria for those who do so through the Hatigor Duār. The names Dopdoria and Hatigorria include both Chungli and Mongsen. Khari is a large Mongsen village, and Nowgong the Assamese name of the Chungli village Merangkung

The following are the authorities which I have met which deal with Āo under each of its many names —

I—ĀO GENERALLY—

DAVIS, A. W., I.C.S.,—*Report on the Census of Assam for 1891*, by E. A. Gait, I.C.S. On pp 163 and ff. there is a note on the relation which the principal languages of the Nāgā group (including both the Chungli and Mongsen dialects of Āo) bear to each other. It contains lists of words in both dialects. On pp 172 and ff. there is a *Comparison showing points of resemblance in words and structure of the language between the Angami and Āo Nāgā (Chungli) languages*, with notes by the Reverend E. W. Clark, pp 242 and ff., an account of the Āo tribe. Appendix G, pp cxxiv and cxxv, is a list of words and sentences showing the differences between the Chungli and Mongsen Dialects of the Āo Nāgā language. All these are by A. W. D. Shillong, 1898

II—CHUNGHI OR ZUNGI.—

CLARK, THE REV. E. W.,—*A Specimen of the Zoonges or Zurnges Dialect of a Tribe of Nagas bordering on the Valley of Assam, between the Dihoo and Desai Rivers, embracing over forty villages*. *Journal of the Royal Asiatic Society*, Vol. xi, 1879, pp 278 and ff.

AYRETT, J.,—*The Āo-Naga Language of Southern Assam*. *Proceedings of the American Oriental Society* for May, 1886, pp cix and ff., published with Vol. xiii of the *Journal of the Society* for 1889. See also *American Journal of Philology*, vii, pp 344—360

DAVIS, A. W., I.C.S.,—See No I, above

CLARK, MRS. E. W.,—*Āo Naga Grammar with illustrative Phrases and Vocabulary*. Shillong, 1893

III—MONGSEN—

DAVIS, A. W., I.C.S.,—See No I, above

IV—ASSIRINGIA.—

BROWN, THE REV. N.—See No VI, Dupdoria, below. The words given are more or less incorrect Chungli. They are not Assiringia, which is a different language. See above

V—DEKA HAIMONG—

CAMPBELL, SIR G.,—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Vocabulary of Dekha Haimong Naga on pp 267 and ff. This is Chungli. Mr Clark started missionary work in Dekha Haimong village

BROWN, THE REV. N.,—See No VI, Dupdoria, below. The words given are more or less incorrect Chungli

VI—DUPDORIA—

BROWN, THE REV. N.,—*Specimens of the Naga Language of Asam*. *Journal of the American Oriental Society*, Vol. ii, 1851, pp 155 and ff. Contains vocabularies of a number of Naga languages, including 'Tengsa and Dopdor' printed as one and the same language. The words given are not in any dialect of Āo at all. They are Tengsa. Other languages with which he groups it are,—2, 'Nogaung, Hatigor, Haimong and Asuring,' and 3, 'Khari.'

CAMPBELL, SIR G.,—See No V., Dekha Haimong, above. On pp 254 and ff. there is a Dop darya Naga Vocabulary. The words given are very incorrect Chungli

VII—HATIGORRIA—

- BROWN, THE REV N.,—See No VI, Dupdoria, above. The words given are more or less incorrect Chungli.
 CAMPBELL, SIR G.,—See No V, Deka Hamong, above. On pp 254 and ff there is a Hati Garyn Naga Vocabulary. The words given are incorrect Mongsen.
 DAMANT, G H, ICS,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, Vol xii, 1886 pp. 228 and ff. On page 248 there is the account of the Hatigoria language already quoted, and on p 257 a vocabulary.

VIII—KHARI—

- HODGSON, B H.,—*Aborigines of the North-East Frontier* Journal of the Asiatic Society of Bengal, Vol xix, 1850, pp 309 and ff. Contains a Khari Naga Vocabulary by N Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects* London, 1880 Vol ii, pp 11 and ff.
 BEOWN, THE REV N.,—See No VI, Dupdoria, above. The words given are not very accurately written Mongsen.
 HENTIE, SIR W W.,—*A Comparative Dictionary of the Languages of India and High Asia* London, 1808. Contains Vocabulary of Khari Naga based on Hodgson.
 DALTON, E. T., CSI.,—*Descriptive Ethnology of Bengal* Calcutta, 1872. Reprint of Hodgson's Vocabulary on p 71.

IX—NOWGONG NAGA—

- HODGSON, B H.,—*On the Aborigines of the Eastern Frontier* Journal of the Asiatic Society of Bengal, Vol xviii, Pt II, 1849, pp 967 and ff. Vocabulary by N Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects* London, 1880 Vol. ii, pp 19 and ff.
 BROWN, THE REV N.,—See No VI, Dupdoria, above. The words given are more or less incorrect Chungli.
 HENTIE, SIR W W.,—See No VIII, Khari, above. Also contains Vocabulary of Nowgong Naga.

The following account of the main features of the Chungli dialect of Āo is based on Mrs Clark's grammar. The student is referred to that work for full particulars. What follows does not pretend to be more than the merest sketch.

Pronunciation.—Āo rejects not only the sonant but also the surd aspirates. There does not appear to be any restriction as to initial letters, and most occur as final, though the most usual termination is either a vowel, a nasal, or *r*. The sound *ng*, which is very frequent as a final, seldom occurs as an initial. The letter *h* occurs very rarely. There does not appear to be any system of tones in the language.

The pronunciation of the vowels fluctuates. Thus, the root *nūh* becomes *nōh-shi*, to covet, and *ā-nah*, watching. When two vowels come together, they coalesce. Examples are,—

sa + āng = sāng, be
la + āng = lōāng, give.
āi u + āng = ārung, come
ālu + āng = ālung or *luāng*, come down.
ātu + āng = ālung or *tuāng*, come up
shī + āng = shīāng, say
ājī + āng = ājīāng, see
āo + āng = wāng, go, *ong*, go on
pā + e = pa, he
shī + ōgō = shīgō, said

When a verbal root ends in a vowel the *e* of the termination *er* is elided. Thus,—

ben + er = benēr, brings
bendā + er = bendār, brings
zambī + er = zambīr, speaks.

Consonants frequently interchange Especially, *b* and *p*; *d* and *t*, *g* and *k*; and sometimes *b* and *m* and *n*, respectively When *tsa* at the end of a verbal root is followed by *ā*, the whole becomes *zā*, thus *āgatsa* + *āng* = *āgazāng*, give thou

The letters are pronounced as indicated in the system adopted for this Survey The vowel *a* is pronounced as the *u* in 'nut' In Mrs Clark's Grammar this sound is represented by *ø* The same lady represents the sound of a prolonged *s* by *sc* I have thought it best to follow her in this latter point

Articles.—The force of the indefinite article is given by suffixing the word *lā* or *lātī*, one Thus, *nīsung lā*, a man To give the force of the definite article, the suffixes *zī* and *tū* or *tō*, which are properly demonstrative pronouns, are often used. Thus, *nīsung-zī*, the man The prefix *te* or *t* to be mentioned below seems to be often used in the same sense. Thus, *bū*, father, but *te-bu-e āgātsa*, the father gave

Prefixes and suffixes—In addition to the prefixes and suffixes used to make forms corresponding to declension and conjugation, the following should be noted

The prefix *te*, or, before vowels, *t*, may be added to a verb without making any essential change in meaning, except in the Imperative mood, which it negatives All that it does is to impart some emphasis. Thus, from the root *āo*, go, we have *pārenōk t-āo r*, they are just going, or are indeed going. Similarly, prefixed to adjectives, it gives emphasis, and forms a kind of superlative, as from *āzung*, good, *t-āzung-bā*, the good one, the best Prefixed to verbal roots, it is also used to form abstract nouns Thus, *sāngicā*, to illumine, *te-sāngicā*, light

The suffix *tsa*, with or without the prefix *te*, is also used to form abstract nouns It is properly the suffix of the future tense Thus, *pelā*, rejoice, *pelā-tsa*, will rejoice, *pelā tsa*, or *te-pelā-tsa*, joy

The suffix *er*, or, after vowels, *r*, is properly the termination of the present and of the continuative past. Thus, *ādōk-er*, he is just come It is also very commonly used as the termination of a noun of agency Thus, *ādōk-er*, a comer, *shīshī-r*, a trader, *āshī-r*, a speaker In this way, like the Angām *u*, it is often substituted for the relative pronoun, *i e*, it forms what in Dravidian languages would be called a Relative Participle. Thus, *ādōk-er*, may be used to signify he, or they, who come, or came So, also, with the antecedent expressed Thus,—

tāng ādōk er āzī ōdā āshī

just come—who are they thus said, *i e*, they who have just now come said so Again *nung* means 'in' and *nung-er*, he who is in, an inhabitant.

This suffix is also used to indicate the act done Thus, from *shīshī*, to traffic, *shīshī-r* not only 'a trader,' but also 'trading.' Thus, *pā shīshī r āgc tākār ākam*, he became rich by trading

The suffix *bā* is used exactly like *er* Thus, *shīshī-bā*, he who trades, or trading, *pelā bā*, he who rejoices, or joy

The suffix *dāl* indicates place Thus, *ālī*, to be, *ālī-dāl*, a place of abode, a residence, *i*, this, *i-dāl*, here

SUBSTANTIVES

Gender.—For human relations different words are used to indicate gender Thus *bū*, father, *tsa*, mother *Tebur*, male, and *tetza*, female, are also used for the same purpose For animals we have *tebōng*, male, and *tetza*, female The suffixes *bā* for male, and *lā* for female are also commonly used

Number.—Number is only indicated when the non-indication would cause confusion. In such cases the singular is indicated by suffixing *lā*, *lātī*, one, and the plural by *lam*. Thus, *āyānger-lam*, workers for hire. A dual is indicated by suffixing *nā*. Thus,—
tānur-ō tēza nā

Son-and mother-two, both the mother and child.

Case.—Case is indicated by postpositions. They are as follows —

Nominative.—This case takes the suffix *e*, which may be omitted when no ambiguity would ensue — Example, *tānubu e āshī*, the younger said.

Accusative —The suffix is *dāl*, which may be omitted under similar circumstances. Some verbs always require it. *Dāng*, the dative suffix, is sometimes used for the accusative. Examples, *pā-dāl*, him, *nī nā-dāng tenzaker*, I am serving thee.

Instrumental —The suffix is *āge*, as in *pā shishīr āge tākār ākam*, he became rich by trading, *ā* is also used, as in *tēket-ā*, by hand.

Dative —The suffixes are *nam*, *nung*, or *dāng*, as in *ka-nung kwā*, give to me, *tebū-dāng āshī*, he said to the father. Motion towards is indicated by *dānge* or *e*, as in *Nī ō-bālā-dānge ō-lī*, I will go to our father, *pā-e ārem-e āo*, he went to the jungle.

Ablative.—The suffix is *nunge*, as in *pā-nunge*, from him.

Genitive—No suffix is used. The possessor simply precedes the possessed, as in *tēlī-zī āin*, the elder brother's anger.

Locative.—*Nung*, already given for the dative, also means 'in' or 'on.' Thus, *tetsung-nung*, on the legs.

Concomitant.—The suffix *den* means 'with.' Thus, *pā-den*, with him, *nā tēlī ka-den līr*, thou art ever with me.

ADJECTIVES.

Adjectives usually follow the substantives they qualify, as in *nīsung tāzung*, a good man, or the man is good.

The suffix *lā* forms verbal adjectives. Thus *ohī*, eat, *tā chī-lā*, edible. The suffixes *tsa*, *bā*, and *er*, already described, are also used for the same purpose. *Tā-chī-tsa*, edible, *tāru-tsa nīsung*, the man who will come, the coming man, *pāe āshī-bā ō*, *pāe āshīr ō*, the word said by him.

Adjectives are freely treated as verbs. *Āzung*, good, *āzungtsa*, will be good, *zunger*, is good.

Comparison is indicated by the dative with *dāng*, as in *āzī-dāng ibāzī tāzung*, than that this is good, this is better than that. As explained above, the *t* in *tāzung* emphasizes the adjective, and gives it the force of a superlative, as in *āzāk-dāng ibāzī tāzung-bā*, this is better than all, *ē e*, the best.

The numerals are —

1	<i>lā</i>	8.	<i>tī</i>
2	<i>ānā</i>	9	<i>tālō</i>
3	<i>āsam</i>	10	<i>ter</i>
4	<i>peza</i>	11	<i>terī kā</i> , and so on to
5	<i>pungū</i>	16	<i>metsa māben trōk, ē e</i> , 20 not brought 6
6	<i>trōk</i>	17	<i>metsa māben tenet</i> , and so on to
7	<i>tenet</i>	20	<i>metsa</i>

21 <i>metsaī kā</i>	70. <i>tenem ser metsa</i> , 60 and 20
26 <i>semar māben tsōh</i>	80. <i>lir ānāsa</i> , twice 40.
30 <i>semar.</i>	90. <i>telāng talō</i>
40 <i>lir</i>	100 <i>telāng</i> or <i>nōllāng</i>
50. <i>tenem.</i>	1000. <i>meyirizāng</i> or <i>meirzāng</i> or <i>meirāng</i>
60 <i>rōkar</i>	

As regards ordinals 'first' is *mazang*, *lesa*, or *lesalā*. Others are formed by adding *sa* or *bubā* to the ordinals. Thus, *ānā-sa* or *ānā-bubā*, second

PRONOUNS.

The personal pronouns have two forms each, a direct and an oblique. The direct forms are as follows —

<i>nī</i> , I	<i>la-nā</i> or <i>le-nā</i> , you and I.	<i>ozo</i> , <i>ozonoh</i> , <i>onoh</i> , <i>āsen</i> , <i>āsenoh</i> , we.
<i>nā</i> , thou.	<i>ne-nā</i> , you two	<i>nenoh</i> , you
<i>pā</i> , he, she, it	<i>te nā</i> , <i>pā-nā</i> , they two	<i>pāie</i> , <i>pārenoh</i> , <i>pā-tam</i> , they

Except *nī* and *pāre*, all the above can take the termination *e* in the nominative. Thus *pā-e* or contracted *pai*, he. The plural forms *āsen*, *āsenoh*, include the person addressed. The other three plurals of the first person do not.

The oblique forms are employed in the sense of the genitive, and also usually, but not always, with postpositions.

<i>la</i> , <i>le</i> , or <i>l</i> , my	<i>ō</i> , our
<i>ne</i> , thy	<i>nenoh</i> , your
<i>pā</i> , his, etc	<i>pārenoh</i> , their.

Examples are *la-dāng*, to me, *le-den*, with me, *ō-bā*, our father, *ne tenu*, the younger brother, *pā-nung*, to him.

The reflexive pronoun for all persons is *peī*, own, as in *pai peī tebu-dānge āo*, he went to his father.

The demonstrative pronouns are *i-bā*, *ā-bā*, and *yā* or *ā*, this, and *ā*, that. They are declined like substantives. To all of them the suffixes *zī* and *tū* or *tō* may be added, which come after the suffix denoting case, and, when the pronoun is an adjective, after the noun with which it is in agreement. Thus, *ibā limā-nung-zī*, in this country, *i dāng-zī*, on this, *ie*, then.

The interrogative pronouns are *shir*, *shibā*, who? *lechī*, what? and others.

The relative is usually supplied by the suffixes *er* and *bā*, as already explained. Sometimes the interrogative pronoun is used as a relative. Thus,—

<i>shibāe</i>	<i>tāng</i>	<i>āru</i>	<i>pai</i> ,	<i>āzī-ōdā</i>	<i>āshī</i>
who	just-now	came	he,	so	said, <i>ie</i> , the man who has just come said so

The indefinite pronouns are *kā* or *kātī*, one, *kāre*, some, *lāngkā*, something. They follow the nouns they qualify. Thus, *nīsung kāre*, some man, or some men.

VERBS.

The ideas of time and mood are conveyed by prefixes and suffixes, added in the root. The verb does not change for number or person. The use of the prefix *tē* or

/ with verbs has already been described. Another very common prefix is the letter *ā*, which is used only with past tenses, but not with all. If, however, a verbal root commences with *ā*, the prefix is merged in the first syllable, and does not appear. Thus the past of the verb *āo* is *āo*, not *ā-āo*. With this exception, nearly all simple verbs, and some of the compound verbs to be described later on, take this prefix. On the other hand, most compound verbs, and a few primary ones, e.g., *zambī*, speak, do not take it.

The following are the principal tenses of the verb *ben*, bring —

<i>Present</i>	<i>nī ben-er</i> , I bring
<i>Present Definite</i>	<i>nī ben-dā-ge</i> , <i>ben-dā-r</i> , or <i>ben-dā-kā</i> , I am bringing
<i>Past</i>	<i>nī ā-ben</i> , <i>ā-ben-kā</i> , <i>ben kā</i> , I brought.
<i>Continuative Past</i>	<i>nī ā-ben-er</i> , I have been bringing, and do so still
<i>Completed Past.</i>	<i>nī ben-ōgō</i> , I have brought and finished bringing. Some verbs take <i>kū</i> or <i>kūr</i> , as <i>nī āretsa-kū</i> or <i>āretsa-kūr</i> , I have admonished and finished admonishing
<i>Immediate Future.</i>	<i>nī ben-dī</i> , I shall bring soon
<i>Distant Future</i>	<i>nī ben-tsa</i> , I shall bring
<i>Imperative</i>	<i>ben āng</i> , bring
<i>Negative Imperative</i>	<i>tā-ben</i> , or <i>te ben</i> , do not bring

Participles — *Present* — *ben-er*, *ben ā*, bringing, as in *pai scong bener āru*, he came bringing wood. The negative is *mā-ben e*, not bringing.

Past — *ben-er-āng* or *ā-ben-er-āng*, having brought, as in *scong ābenerāng pā āru*, having brought the wood he came, he came after he had brought the wood.

Gerunds — *Present* — *ben-dāng* or *ben-dākā*, in bringing, while bringing, as in *pai āru dāng tsunglū āru*, as he was coming the rain came.

Past — *ā-ben āge*, by having brought, *ā ben nung* or *ā ben yong*, in having brought, on account of having brought, as in *pā temlung tāngā āru nung*, *pai yā ōdā bilimtet*, on his mind again returning, he remembered in this manner.

Infinitive. — There are several forms, all meaning the same thing, usually an infinitive of purpose, *ben-tsa*, *te ben tsa*, *tā ben-tsa*, *ā ben-tsa*, *ben-e*, *te-ben-e*, *tā-ben-e*, *ā ben-e*. Example, *pārenohe scong bene āo*, they have gone to bring firewood. The infinitive is often governed by the postposition *āsōshī* or *yong*, both meaning 'for'.

Conditional Sentences — The usual words for 'if' are *āsa-bō*, *āsāng*, *shī-bō*, *bō*, and *lā*. *Kā* and *bō* must be attached to the verb, the others are treated as independent words. If *bō* is attached to a noun or pronoun, it indicates an apodosis or contradiction. Thus, *nā āo-kā*, *nī bō māotsa*, if you go, I will not go, *sakā nī-bō lūmīsetā ālir*, (my father's servants have more than enough to eat) yet as-for-me I am famishing.

Future Conditional — The suffix is *dī-r*, or *er-ā*. Thus, *kō-dāng nī tū-dī-r*, *nā āo tsa*, when I go, you will go, *pai yāmae shī-r-ā*, *nī ō dī*, if he say so, I will go. The suffix *shīā* means 'even if', as in *tsungsāng mazung shīā*, even if the weather is bad.

Past Conditional — In the protasis, *āsa-bō*, is used with the past indicative, or *āsāng*, or *shī-bō* may be used, but in the last two cases the verb loses the prefixed *ā*. In the apodosis, the suffix is *lā*. In the following example the verbs are *zam*, drink, and *masa*, not die, from *sa*, die.

Par mōza ā-zam āsa-bō, masa-lā

He medicine drank if, would-not-have-died, *i e*, if he had taken medicine, he would not have died Instead of *ā-zam āsa-bō*, we might have used *zam āsāng*, or *zam shī-bō*

Compound Verbs.—*Āo* uses a large number of infixes which can be added to a verbal root in order to modify its meaning Such modified verbs I call compound, and it should be noted that, as a rule, they do not take the prefix *ā* in the past tenses The following are a few of these infixes, which occur in the Parable of the Prodigal Son —

Infix,	Meaning	Example,
<i>dākt̃sa</i> or <i>t̃sa</i>	cause	<i>ben-dāl t̃sa</i> , to cause to bring, <i>lam-zāng</i> (for <i>lam-t̃sa-āng</i>), cause to become, <i>sepōk-zāng</i> , cause to slip on
<i>mā</i>	completion	<i>ne-chīr-zī shībā ne sen chī-mā</i> , thus thy son who has eaten up thy property.
<i>na</i>	desire	<i>pā pēi pōk sung-na-ā</i> , wishing to fill his own belly, <i>teti-zī lī-dāng na mā-lū-na-ā ā-lī</i> , the elder brother was not wishing to enter into the house
<i>sā</i>	fine division	<i>tem-sā</i> , to divide thoroughly
<i>shī</i>	hardly any definite modification of meaning Sometimes repetition	<i>āngā</i> sometimes means 'to hear,' but <i>āngā-shī</i> always does so, as in <i>pai yārerbā ōlā āngā-shī</i> , he heard the sound of dancing <i>te-bāng mesep</i> , to kiss, <i>te-bu-e te-bāng mesep-shī</i> , the father kissed repeatedly
<i>tep</i>	reciprocity	<i>onoke pelā-tep-dī</i> , we will rejoice together
<i>tet</i>	potentiality	<i>bilim</i> , to think, <i>bilim-tet</i> , to be able to think, to remember, as in <i>pai yā ōdā bilim-tet</i> , he remembered in this way
<i>t̃sa</i>	action on a third person	<i>pai lālat-zī la-nung āga-t̃sa</i> , he will give the paper to me, <i>pai lālat-zī pī-nung āga-t̃sa-t̃sa</i> , he will give the paper to another person
<i>zen</i> or <i>jen</i>	frequentative, continuous action	<i>te-bu-e āsam-jen-ā</i> , the father, running continuously
<i>shīā</i>	used as a prefix, means 'back again,' as in <i>shīā-āru</i> , returned	

Verbs Substantive.—The two most common are *lā* and *lī* The first refers to things, and the latter usually, but not invariably, to persons. When used in questions they take the prefix *ā* even in the present Thus,—

pāktī ā-tāk-t̃sa yong ā-lā āsa mākā? lār

mat to-weave splints are or not-are? are, *i e*, are there materials for weaving a mat or not? there are

pā kī-dāng ā-lī āsa mālī? lār

he house-in is or not-is? is, *i e*, is he in the house or not? he is

The present tense of *lā*, viz, *lār*, also means 'to have,' as in *ōza-e tesep lār*, birds have nests

The past tense of *lī*, is sometimes *lī-āsa*, instead of *ā-lī*, as in *nīsung kā ohīr ānā lī-āsa*, of one man two sons were. This verb is often used to form periphrastic tenses with the participles of other verbs. Thus, *pā men-ā līr*, he is sitting, *pai mā-tū-na-ā ā-lī*, he was not wishing to enter. It is sometimes spelt *le*.

Other verbs substantive are *ār* and *er*, which are only used in the present, as in *pai ācī ār*, he is mistaken. These are not often used.

The verb substantive *āsa*, *sa*, is, has many uses. It is used to form the past tense of *lī*, as shown above. It is often used in questions, as in *te-zang-zī tāmen āsa?* is the fruit ripe?

It is frequently to be translated by 'or' in an alternative question, as in the examples given above. With *bō*, it means 'if'.

Passive Voice.—This is rare. Nearly all roots are capable of being used as passives without change of form. Thus, *mādōkbā nāshī pāe ā-ngū*, he found the lost cow, and *mādōlbā nāshī pā āge ā-ngū*, the lost cow was found by him. The verb substantive *kā* is often used to show clearly that the sentence is passive. Thus, *mādōkbā nāshī pā āge ā-ngu ā-kā*.

Negative Verbs.—The usual negative is *mā*, which precedes the verb. If the verb commences with a vowel, the two coalesce, which gives rise to some irregularities. An example of the regular use is *nāe mā-gatsa*, thou gavest not. Examples of irregular formations are *sa*, die, *ma-sa*, not to die, *zambī*, say, *me-zambī*, not to say. Some compound verbs insert the negative particle between the two members. Thus, *sensāl-āsem*, to converse, negative *sensāk māsem*. The negative imperative is not formed with *mā*, but with *tā* or *te*.

Order of Words—The verb usually comes last in the sentence. The subject may be first in the sentence, or in any other place where it may best serve the full expression of the main and subordinate thoughts. Adjectives follow the words they qualify, and genitives precede the words on which they depend.

[No 8]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

CENTRAL SUB-GROUP

ĀO

ZUNGI OF CHUNGLI DIALECT

(The Rev. E W Clark, 1899.)

(DISTRICT, NAGA HILLS)

Note.—Pronounce the letters as has a slightly modified form.

Nisung lā chir ānā liāsa Āzi tinubu-e te-bu dāng āshi,
 Man one sons two were These the-younger the-father-to said,
 'ō-ba, ne ūset rong-nung kechi chulem nī āmāngtza tim
 'our-father, thy goods among what portion I inherit-to is-proper
 āzi la-nung lāā (kwā)' Anungzi tebue pei rongsen
 this me-to give' Therefore the-father his accumulated-properly
 pārenoh-nung lemsā āgatsa Pigā lir kelen techir tānubue pei
 them-to dividing-much gave While was after the child the-younger his
 sen bendiner ālimā tālāng kâte āene (rice) ō Āngzi pā pei
 properly collecting country far is abroad went There he his
 zūngtza tūlūpūsa benshi Pī ūset āzik sāmār katsa,
 food-drink-to wastefully used His goods all exhausted after
 ibā limā nung zī lāngā wārā ādōk Anungzi pā sensāk āten
 this country-in-the severe famine arose Therefore his poor state began
 Idāngzi pāe (pai) āzi limā pūr ka-den semlōkā āli, āseir pāe (pai)
 Then he that country people one-with allied was, and he
 jungkā-nung āk pōgimtsa yōk Āngzi āk āchibā seong zāng
 field-in swine feed-to sent There (or then) swine eating tree fruit
 āge pā pei pōk sangnaā, ākā shingāeā pā-nung mā-gatsa Sīkā pā
 by he his-own stomach fill-wishing, yet anyone him-to not-gave But his
 temūlung tāngā ārunung pāe yā ōdā bilmtet, 'ō-bālā-den geikā
 mind again returning he this way remembered 'our-father-with lot many
 āyānger-tam tāchitsa tāyongtsa tāli li-ākā sakā nī-bō lūmisetā ālir
 workers-for-hire to-eat to-drink in-excess have (be-is) yet I-as-to famishing am
 Nīāpūsōā ō-bālā-dānge ō-di pā-dāng shi di, "O ō-bā, Anūdīg Tsungrem ō
 I arising our-father-to go-will him-to say-will, "O our father, Heaven Deity word
 ālamā āseir nā mādāng nī taei (tai) menā lir, zōkō nī ne chir tā
 transgressing and thou before my guilt adhering is, more I thy child that
 āzāsa me-temtsa, nī ne āyānger āmāzi kamzāng' Yāseir pāe (pai)
 called-to not worthy to, me thy hired-laborer like-the become-cause' Afterwards he

āpūsā pei tebu-dānge āo, zōkō pā vāge(wage) āli-nung tebue pā
arising his-own the-father-toward went, but he far-distant being the-father him
 āngū-nung temūlung āmā āsam-jenā oāge pā takong-nung āzaā, tebāng
seeing the-mind pitying ran-continuously yonder his neck-in hugging, the-mouth
 mesepshī Idāngzi techire pādāng āshī, 'O ō-bā, Ānung Tsungrem
kissed-repeatedly Then the-son him-to said, 'O our-father, Heaven Deity
 ō ālamā, āseir nā mādāng nī tāēi menā lir, ānungzī tāng-nunge
word transgressing, and thou before my guilt adhering is, therefore now-from
 nī ne chīr tā āzātsa metemtsa' Zōkō tebue pei lār-dāng āshī,
I thy child that called-to unworthy-to' But the-father his slaves-to said,
 'sca tāzung-bā yākte benā, āruā pā-nung sōbūzāng, pā tekā-nung
garments the-best quickly bringing, coming him-on attire, his hands on
 kerī, āseir tetsung-nung tsungsem sepōkzāng, onoke ziungā
rings, and legs (or feet)-on stockings (or shoes) slip-on-cause, we food-eating
 pelā-tep-di Kechisanung ka chīr saā ākā, tānāben tākam
rejoice-together-will What-do-in (Because) my son dead was-though, again alive
 lir, mādōk ākā, shiā-āru.'
is, lost though, back-came'

Āngzī pārenohe pelātsa tenzak-dāng pā teti ālū-nung āli
Then they rejoice-to began-when his elder-brother cultivation-in was
 Yāseir pāe (pāi) ādōkā kī ānāsāe āru-nung kentenā yārerbā ōlā āngāshī-
This-after he appearing house near come in singing dancing sound heard-
 nung, pāe kilir kā zā āruā āsongdāng, 'yā kechī sar?'
in, he house resident one called having come having-asked-on, 'this what is?'
 kilir-zāge pā-dāng āshī, 'ne tenu ādōk, āseir ne bue pā ānemā
servant-that him-to said, 'thy younger-brother appeared, and thy father him well
 āngū-nung pā āsōshī benzong yānglū' Āngzī teti-zī āin-ādōkā
found-because him for large-feast made' Then the-elder-brother angry being
 kidānge mā-tūnā āli. Ānungzī tebue kīmāe lūā pā
house-to not-enter-wishing was Therefore the-father house-court-to descending him
 mepīa āshī Pāe (pāi) lāngzāā tebu-dāng āshī, 'tezaāngzō, kam pā
entreatng spoke He answering the-father-to said, 'consider please, years so
 pīketi nī nā dāng tenzaker āseir ne zambibā ō kōdāngā mesensa Āzī
many I thee to serving-am and thy spoken word never disregarded. This
 sākā ka tembār tam den pelāteptsā āsōshī ka-nung nāe nābōng
notwithstanding my friends with rejoice-together-to for me-to thou goat
 obānū kātāngā mā-gatsa. Sākā ne chīr-zī shibā jabo-jari den senza nung ne
kid one-even not-gavest But thy son-this who licentious-with going-by thy
 sen chīmā pā āru-nung pā āsōshī nāe benzong yānglū.' Āngzī
properly enten-all he arrive-on him for thou feast made' Thereupon
 tebue pā-dāng āshī, 'te-obīr nā teti ka den lir, āseir nī kechī kā
the-father him to said, 'the-son thou ever me-with art, and I what have

In the following comparative vocabulary of Ohungli and Mongsen, from the pen of Mr. Davis, it should be noted that the sound which Mrs Clark represents by *y*, and which is represented in this survey by *a*, is here written *ä* or *ɛ*. In other respects also, the spelling differs slightly from that followed in the preceding pages

English	Ohungli	Mongsen
Man	nisung	āmɪ
Male	tebur	abā-changr
Woman	tetsur	aniti
Child	tanur	noyāti.
Young man	asongr	chongādi.
Old man	tāmbur	təūnbār
Old woman	tanteir	tseur
Unmarried girl	āyır	lāyāti.
Child (son or daughter)	chır	ningohārā
Wife	teknungtsū	neneū
Husband	teknungpo	nebayā
Widow	mutar	mulār
Father	oba	ābā
Mother	ochā	āvū
Elder brother	ota	āti
Younger brother	tebu	thū.
Sister	tenū	teti.
Water	tsū	ātsū
Fire	mɪ	āmū.
Fish	ngo	āngo
Flesh	shɪ	āsā.
Sticks	sūng	asūng
Pig	āk	ā-ok
Rice	ohang	āchang
Paddy	tsak	ātsak
Cooked rice	chɪ	āchā

English.	Chungli.	Mongsen
Mat	pākti	āpāk
Bamboo tie	yung	āling
House	kɿ	kɿ
Door	lishɿ	kichɿ.
Bamboo	sungkam	ā-u.
Cow	nashɿ	massū
Tiger	keyɿ	ūlhu.
Bear	shuam	iram
Monkey	shitzū	sangā
Barking deer	messū	metsu
Sambar	shidzū	shū-ū
Clean	temārok	temārok
Dirty	anak	arū
White	temessung	tenen.
Black	tanāk	tanāk
Hot	lemyɿ	talem
Cold	temekhung sok	temekhung sok
Small	telekā	tasuū
Long	telang	telang
Short	tatsu	tetsū
Round	telung	telung
Light	tepung	tepi
Good	tāchung	tepung, tūru.
Bad	tamāchung	temepung, temaru
Bitter	tāku	takā
Sweet	tanang	temeyang
Sour	tasen	tesen.
Ripe	tamen	tening
Good looking	teriprang zungr	teringā pungr
True	atangohɿ	tatsā
False	tiadzū	temarak.
Speak	shu-ang	sang
Call	cha-ang	chang

English	Chungli	Mongsen.
Send	yokong	zūkong
Strike	asukong	yakong
Cut	lepong	lepong
Throw	entokong	enchukong
Give	aketsūang	khang
Take	agiang	tsang
Eat	chungong	chang
Drink	chumang	yūngong
See	ngu	ongja
Look at	riprangang, asitangang	ringang, āchang
Arrive	atang	ātung
Where have you been?	Na kulen aur	Nang chehā na wari?
I have been for wood	Ni sūng peno aur	Ni asūng ēnwār
Why did you steal from his house?	Na kichi tsū piki tang a uya?	Nang chehā tav pē ki ko fū tsung?
Have you eaten rice or not?	Na chi chung assū mā chung?	Nang achā chāng opā?
What are you doing?	Na kichi sir?	Nang cheba tari?
I am cooking rice	Ni chi surotar	Ni āchā suroteli.
What vegetables are you cooking?	Na kichi ān asur?	Nang cheba enso suri?
Come back when you have had your food	Chi chungri arangma	Ācha chungri rangma
Where have you come from?	Na kulen nangi uro?	Nang ko tangi phenang ra?
I have come from my fields	Ni alu nangi utokr	Ni alu phenang tsukar
Are your people in the village or have they gone to the fields?	Na yimr' imtak hir assū alu e au?	Nangila yimr aki ko li sū alu nā wa?
They are in the village	Kitang hir	A ki lo lann
Make liquor	Yi si ang ma no	Azū sepang ma no
I am going to pound paddy	Ni tang tsak sen tsū	Ni tago utsak siatli
This man is very ill	Nisung pao kanga shirang tsū	Āmi pi iyātang telangu mepungr'
Wash this cloth	Ssū ya shito ongma	Assū pi shi chu kong
What are you looking at?	Na kichi riprangr or asitangr?	Nang chehā ringari?

[Note how in Mongsen, as in Sema, nearly every noun has the prefix *a*, corresponding to the Lhōtā *o*]

LHŌTĀ

I regret that up to the time of writing I have not succeeded in obtaining any specimens of this language. What follows is based upon Mr Davis's note in the Census Report of Assam for 1891 and on Mr Witter's grammar.

Twenty-two thousand Lhōtās were counted at the Census just referred to. The tribe is called Lhōtā or Tsōntsū, but its members call themselves Kyō, which means both a Lhōtā man and a man generally. It is not known which meaning is the original. 'Tsōntsū' is merely another spelling of 'Kyō' or 'Kyōntsū'. The Assamese call them Miklai after the name of a village in the Lhōtā country which lies near the plains. The term Lhōtā is also an Assamese one, and is unknown to the people themselves.

They live in 73 villages of which 69 lie in the Wokha, and four in the Mokokchang Subdivision of the Nāgā Hills district. Their language differs from village to village, but this is principally a matter of intonation and pronunciation. As a whole the language has no marked dialects, though it might be equally true to say that every village has its own dialect. Its speakers dwell about the centre of the Nāgā Hills district, which is at the same time close to the southern edge of that of Sibsagar. Their location may be described as the hills on both sides of the Doyang river from the point where the Chebi river falls into it. Their linguistic boundaries are Āo to the north, Semā to the east, Mikir to the west, and Angāmī and Rengmā to the south. Lhōtā is a distinct language from Āo, but is at the same time closely connected with it. A perusal of the following grammatical sketch and of the list of words appended will show that the two have certainly a common origin, while, at the same time, they are both widely different from Angāmī, Rengmā, Kezhāmā, and Semā. Mr Davis has shown that, ultimately, both Āo and Angāmī can be referred to a common ancestor. We may therefore class these Nāgā languages as a great tree with at least two boughs, one represented by Āo and Lhōtā, and the other by Angāmī, Rengmā, Kezhāmā, and Semā.

The following are the authorities which I have seen in regard to Lhōtā —

CAMPBELL, SIR G.,—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp 254 and ff there is a Miklai Naga Vocabulary.

BUTLER, CAPTAIN J.,—*A rough Comparative Vocabulary of two more of the Dialects spoken in the "Nāgā Hills"*. *Journal of the Asiatic Society of Bengal*, Vol. xlv, Pt I, 1875, pp 216 and ff. Contains a 'Lhota Nāgā' Vocabulary.

DAMANT, G. H., I.C.S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp 228 and ff. On p 247 there is an account of the tribe, and on p 257 a short vocabulary.

WITTER, THE REV W. E.,—*Outline Grammar of the Lhōtā Nāgā Language, with a Vocabulary and Illustrative Sentences*. Calcutta, 1888.

DAVIS, A. W., I.C.S.,—*Report on the Census of Assam for 1891*. By E. A. Gait, I.C.S. Shillong, 1892. On pp 163 and ff there is a note on the relations which the principal languages of the Naga group bear to one another. This includes several Lhōtā vocabularies. On p 248 there is an account of the tribe. Both are by A. W. D.

The following brief account of the main features of the language is based on Mr Witter's Grammar, to which the student is referred for further particulars. The list of words for Lhōtā has been filled up, so far as was possible, from the same source, and has been supplemented by another list received from the Deputy Commissioner of the Nāgā Hills district.

Pronunciation.—Lhötā Nāgā, unlike Āo, abounds in aspirated consonants. There is even an *fh*, and a *phh*. As in Āo there is the double sibilant, written *sc*. The letters *b*, *k*, and *v*, are often silent, as also *g* following *n*. Sounds are frequently interchanged,—thus, *a* and *ā*, *ā* and *e*, *ā* and *o*, *ā* and *o*, *e* and *ɛ*, *e* and *ī*, *e* and *ai*, *ī* and *ü*, *ō* and *ü*, *ō* and *yü*, *üe* and *wi*, *b* and *p*, *b* and *v*, *ch* and *kh*, *dl* and *dr*, *h* and *p*, *kh* and *th*, *l* and *n*, *m* and *p*, *m* and *n*, *m* and *v*, *m* and *w*, *n* and *y*, *n* and *~*, *n* and *ng*, *p* and *s*, *tsü* and *tzü*.

Tones play an important part in Lhötā. At present there is no information available concerning them except that the syllable of negation is always pronounced on a much higher key than the rest of the word to which it is prefixed. This is indicated by an apostrophe. Thus *m'mā*, is not, but *mmā*, belly. In the latter the two *m*'s are pronounced on nearly the same key. The voice always falls at the end of a sentence, and in double interrogatives, in which the verbal root is reduplicated, the first syllable of the interrogative verb is spoken on a much higher key than the rest of the sentence.

Prefixes and Suffixes.—In addition to prefixes used to make forms corresponding to declension and conjugation, the following should be noted.

Nearly every noun takes the prefix *ō*, which is again dropped when a possessive or other modifying word unites with it to form a word of two or more syllables. Thus, *ō-kī*, house, *ā-kī*, my house, *ō-tchhū*, water, *e-lamō*, hot, *tchhūlam*, hot water, *ō-tōng*, tree, *etsi*, Sāhib, *etsi-tōng*, Sāhib's tree.

This prefix corresponds to the prefix *ā* which is met in Semā, Rengmā, and Mongsen Āo, and to the *Kezhāmā e*.

The prefix *e*, corresponding to the *te* or *t* of Āo, is used before nouns, adjectives, and gerunds, has no formative significance, and may be assumed or thrown off at pleasure. It is perhaps slightly intensive in character, and is possibly assumed for the sake of euphony and to avoid the recurrence of monosyllabic words.

Examples of this prefix will be found below.

Nouns of agency are formed by the suffix *ẽ*, with or without the prefix *e*. Thus, *shisho*, to trade, *shishoẽ*, a trader, *vũ*, to sew, *e-vũ-ẽ*, a tailor.

Another suffix having a similar force is *wōchĩ* or *mōchĩ*. Thus, *tsō*, to eat, *e-tsō-wōchĩ*, an eater, *vān*, to stay, *e-vā-mōchĩ*, the one who stays. This corresponds to the Āo suffix *er*, and the Angāmī suffix *u*. Instead of *chĩ* we often find *chũ*. This suffix, which corresponds to the relative particle of Dravidian languages, is of frequent occurrence. It means 'he who is'.

Mr Witter gives the following excellent example of the way in which nouns, adjectives, and verbs are in their root forms indistinguishable from one another. The base throughout is the stem *tsō*, eat —

e-tsō-wō, eatable

e-tsō-yũ, or *tsō-pẽ e-pẽ*, food

n' tsō-wō, not eatable

e-tsō mhōnā, good to eat

e-tsō-ẽ, *tsō-ẽ*, an eater

e-tsō-wōchĩ, *e-tsō-wōchũ*, he who is the eater, he who eats.

tsō-ā-lā, *tsō-ā*, *tsō*, eats.

tsō, *e-tsō lo*, *tsō lo*, to eat.

Articles.—The force of the indefinite article is conveyed by suffixing the indefinite pronouns *matsangā* or *ntsangā*, a certain. In the case of human beings, *nchyūā*, which has the same meaning, may be substituted. Thus, *lyō nchyūā* or *lyō matsangā*, a certain man. The numeral *e-lhā*, one, is only used in counting, and not as an article.

The force of the definite articles is given by suffixing the demonstrative pronouns *shī*, this, or *chī*, that. Thus, *lāho shī*, this book, the book. More often, however, the relative particle *wōchī*, or *wōchū* is suffixed. Thus *e-tsō-wōchī*, he who eats, the eater.

These articles are only used when ambiguity would result from their absence.

Substantives.—**Gender**—For human relations, different words are used to indicate gender. Thus, *ō-pō*, father, *ō-yō*, mother. For human beings, *e-pūē*, male, and *e-lūē*, female, are also used, as *nūngōr*, a young person, *nūngōr e-pūē*, a boy, *nūngōr e-lūē*, a girl. For the lower animals the words are *ō-pōng* and *ō-lhō*. Thus, *phurro*, a dog, *phurro ō-pōng*, *phurro pōng*, *phu-pōng*, a male dog, *phurro ō-lhō*, a bitch. Irregular is *hōnō*, a fowl, *hāmpōng*, a cock, *hānhhō*, a hen.

Number.—Number is only indicated when this is rendered necessary by the context. In this case, the indefinite article is used to indicate the singular, and, usually, the plurals of the demonstrative pronouns, *shī-āng*, *chī-āng*, etc., to denote the plural. There is no plural suffix corresponding to the *Āo tam*. Thus, *lyō shiāng*, the men. Nouns of multitude are also added to form the plural. Also the suffix *dī*, as in *lorr-dī*, horses.

There is a rudimentary dual, as in *Āo* and *Angāmī*. The sign is *ōnī*. Thus *Andriā Filip ōnī*, Andrew Philip two, Andrew and Philip.

The syllable *tō* is frequently suffixed when two or more objects are spoken of in succession. Thus,—

Ā-tā nā shī ō-tā tō wō cho

My-brother and his brother both went

With more than two individuals *tō* might be translated 'all'

Case.—Case is indicated by postpositions. They are as follows —

Nominative—The sign of the nominative, when it is the subject of a transitive verb, is *nā*. When there are two or more nominatives to the same verb, the *nā* is only suffixed to the last. It should be distinguished from the conjunction *nā*, meaning 'and'. Example—

nī-tā nā ā-tā-tō-nā mhar lang-tāt-ā

your-brother and my-brother-both-(case-sign) tiger killed-much, i.e., your brother and mine slew a tiger

This *nā* is evidently the sign of the case of the Agent, and the literal translation of the foregoing sentence is 'by your brother and my brother a tiger was slain'. Compare the Instrumental. The suffix corresponds to the *Kezhāmā nyi*.

When the nominative is the subject of an intransitive verb it either takes the suffix, *cho*, or has no suffix at all. Sometimes, however, *nā* is used. Thus,—*hī-cho mhōnā, ōsī ō-chī-cho m'mhō*, this is good, but that is bad, *māngsū wōntōn-tāt-ā*, the cow is very hungry.

Accusative—The accusative case takes no suffix. When a verb has also an indirect object, it stands between the direct object and the verb. Thus,—*shī-nā ō-mā ā pī-cho*, he gave me salt.

Instrumental—This case is formed by the suffix *nā*, as in *ā-nā ō-mung nā shī e phiā-tsang-cho*, I slew him with a stone

Dative—The suffixes are *i*, *theni* and *thungi*, to, and *o*, *etchi*, *etchū* and *etsconā*, for Thus, *ā nā nī yān-i wō*, I will go to your village, *Etsi-theni wō-ā*, go to the Sāhib, *shī-nā ō-tsang o iyā*, he has gone for wood, *ā-tā-etchū ō-scū shī-ā*, buy a cloth for my brother

Ablative—The suffix is *nā*, as in *ā kī nā rō-chō*, I came from my house.

Locative—The suffixes are *i*, in, *o* or *lo*, on, and *we* or *wi*, in the direction of, on, upon, or other postpositions may be used Examples are *shī-cho ō-ha-i*, or *ō hā nūngi*, *thet-ā*, place this in the basket, *ō tōng-o*, *ō-tōng-we*, on the tree

When a noun is followed by an adjective in agreement with it, the postposition is added to the latter. Thus,—

ā-korr emmhū-wōchī-nā kōngke tsō-ā-lā.
my-horse white-he-who-is-(sign of nom case) oranges eats

Adjectives.—Adjectives usually, but not always, follow the nouns they qualify The suffix *wōchī*, or one of its varieties, is very commonly used with adjectives, as in the example just given

Comparison is indicated by suffixing *wō*, gone, to the adjective. The suffix is liable to be euphonicly changed to *mō* or *ō* Examples are, *ayō nī sapō-wō*, I you tall gone, you are taller than I, *shī-cho chī mhō-mō*, this is better than that, *langā nūngōr shī tsa-pō-wō*, all boys this large gone, this is the largest boy

The numerals will be found in the list of words Sixteen, etc, is, something like *Āo*, *mezū-nā mekwū m'pē*, by four twenty incomplete, but also, and more commonly, *taro sūttrōk*, ten plus six

The following ordinals are given by Mr Witter —

ovūngōchū, the one in front, first
ovūngōchū silāmo, the one in front behind, second
ovūngōchū-chī-tō ōnt silāmo, the one in front that one two behind, third
or *ennōāchū silāmo*, the again behind
And so on

Pronouns.—The Personal pronouns are—

<i>ā</i> , <i>ar</i> , <i>ayō</i> , <i>ākhā</i> , I	<i>enī</i> , we, you and I	<i>e</i> , <i>ete</i> , we
	<i>shī ennī</i> , we, he and I	
<i>nā</i> , <i>nnā</i> , <i>nō</i> , <i>nnō</i> , <i>nīnā</i> , <i>yī</i> , thou	<i>nī-nī</i> , you two	<i>nī</i> , <i>nīno</i> , <i>ntē</i> , <i>yī</i> , you
Nom <i>ā-nā</i> , etc, and so on for the other cases		

The Demonstrative pronouns are used for the third person. The Possessive pronouns are as illustrated below —

ā-kī, my house
nī-kī, thy house
shī kī, *ōmō kī*, his house
e-kī, *en-kī*, *eten-kī*, our house
nīn-kī, *ntē-kī*, your house
ōtē kī, *ōnte kī*, *chūāng kī*, *shīāng kī*, their house

The Demonstrative pronouns, both of which are used as pronouns of the third person, are, —

1. *shī, hī*, this, he, *shī tō ōnī*, these two, *shīāng, shīā, shīānō, hīang*, these, they
2. *chī, chū*, that, he, *ōchī tō ōnī*, they two, *chīāng, chūāng, chyūā, chīāno, ōtē, ōn'e ōteno*, those, they

The Interrogative pronouns are —

- ō-chī, ō-chō*, who ?
ō-chō, lūwe, lō, which ?
ō-chō, ō-chī, what person ?
ntiō, nyū, nyūwo, what thing ?

The force of the Relative pronoun is usually given by the relative suffix *wōchī*, etc., he who is. Thus, *nchō lyō e-rō-wōchū*, yesterday man he who is come, the man who came yesterday. Sometimes the interrogative pronoun is used as a relative, and is then followed by a demonstrative. Thus, —

lūwe nī khī hngā-nā chī l hī ā

What you take desiring that take, (which is the one you wish to take ? Take it) : e, take the one which you like

The Reflexive pronoun is *mōchī* or *mōmō*, self

ā mōmō tāp-cho, I struck myself

ā mōchī lī, my own house.

Verbs.—The ideas of time and mood are conveyed by prefixes and suffixes added to the root. The verb does not change for number or person. The use of the prefix *e* has already been referred to

The following are the principal tenses of the verb *tsō*, eat —

Present ā-nā tsō, ā-nā tsō ā-lā, I eat, I am eating

Present definite ā-nā tsō-ā l am-ā, ā-nā tsō-ā tām-ā-lā, I am eating

Imperfect Same as second form of present, ā-nā tsō-ā-lā, I was eating

Past ā-nā tsō-ā, ā-nā tsō-cho, I ate.

Perfect ā-nā tsō-ā, ā-nā tsō chāl ā, I have eaten

Pluperfect ā-nā tsō-chāl ā, ā-nā tsō-chāl ā-chāl ā, I had eaten

Future ā-nā tsō, ā-nā tsō t, ā-nā tsō-l ā, I shall eat

Imperative tsō-ā, eat

Negative Imperative tī tsō-ā, do not eat.

Participles and Gerunds. It is difficult to distinguish these two. The same form sometimes has the power of an adjective, *te*, participle, and sometimes that of a verbal noun, *te*, gerund. Classifying them according to time referred to, we have the following suffixes and prefixes —

Present tsō-ā-thang, while eating

tsō-ā-le, tsō-ā-tām-le, while eating

tsō-le-hā, although I eat

Past tsō-sā, tsō sī, having eaten

tsō-chāl-nā, after having eaten

tsō chō-le hā, although (I) ate

tsō-chāl 'ā, since (I) have eaten

Indefinite — *tsō-nā*, on eating, if (I) eat, from eating

tsō-ē, on eating, immediately on eating

Infinitive — There are two forms of the Infinitive of purpose

1 *tsō lāttō*, *tsō kiāttō*, to eat, *ā-nā tsō-kiāttō tscō-ā lā*, I wish to eat.

2 *ā-nā tsō-lō rō-cho*,
ā-nā e-tsō-lō rō-cho,
ā-nā e-tsō rō cho, } I came to eat

Conditional sentences — These are generally expressed by the aid of participles

Thus, *nnā tsō-le-hā*, *ā-nā n'tsō*, though you eat, I will not eat.

nnā shi tsō-nā, *pō*, if you eat this, well, *e*, if you eat this you will be well

The past conditional is formed with *wō* in the protasis, and *lātōlā* in the apodosis

Thus, *nnā shi tsō-wō mhōm m'mhōm ntsyū-kātōlā*, if you had eaten this, you would have known whether it was good or bad

Compound verbs — As in *Äo*, a large number of particles can be added to a root in order to modify its meaning

Examples are,—

Potentials — Infix *lōh* or *che*, as

Causals — „ *tōk*

Desideratives — *hng* or *tāne*

Intensives — *tāt*, *tsang* or *khang*

in *ā-nā tsō lōk-ā*, I can eat

ā-nā hī tsō tōk-ā-lā, I cause him to eat

ā-tsō-hng-ā, I wish to eat

at *yip-tsang-ā* or at *yip-tāt-ā*, I am very sleepy

And many others There are also prefixes used with a similar result

Passive voice — As in *Äo*, roots may be used either in an active or in a passive signification Thus, *tsō chālā* means either 'has eaten' or 'has been eaten' The meaning has to be judged from the construction of the sentence

Negative verbs — Negative forms are indicated by the prefix *n* or *m*, except in the imperative mood, where it is *tī* The negative prefixes are pronounced as separate syllables, and always in a higher key than the rest of the word Thus, *ā-nā n'tsō*, I do not eat In such cases *n'cān* becomes *m'mā* Thus, *ā nā tsō ā m'mā*, I am not eating

Interrogative sentences — The Interrogative particles are *le* and *nung*, which are attached to the verb *nnō tsō ā-le* or *nnō tsō-ā-nung*, do you eat? Double interrogatives double the verbal root, and, in the past tense, take the termination *ēlā* Thus, *nnō tsō tsō-ā-lā*, do you eat or not? *nnō tsō tsō-ēlā*, did you eat or not? or we may have forms like *nnō tsō tsō-ālō*, *n'tsō-chō lā*, did you eat or not?

Order of words. — Adjectives and articles usually follow the nouns they qualify The thing possessed follows the possessor The subject usually commences the sentence, and the verb usually ends it

TENGSA NĀGĀ

Tengsa is a trans-Dikhu village, between the Naked Tribes and the Āos. The inhabitants wear a little loincloth. We know very little else about them, as they have generally absconded when visits have been paid to them. All that we know of their language is based on vocabularies made by Brown in the middle of the last century. Brown wrongly considered that it was the same as Dupdoria, one of the forms of Āo. He must have got his specimens from some stray members of the village who visited the plains in company with some party of Āos from Nowgong or of naked men from Tamlu. I have failed to obtain any specimens of their language for this Survey, but have filled up the standard list of words, so far as was possible, from Brown. From this it will be seen that the language belongs to the Central Group. The following are the earlier authorities on this form of speech —

HODGSON, B. H.,—*On the Aborigines of the Eastern Frontier*. *Journal of the Asiatic Society of Bengal*, Vol. xviii, Pt. II, 1849, pp. 967 and ff. Vocabulary by Rev. N. Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. London, 1880, Vol. II, pp. 19 and ff.

BROWN, THE REV. N.,—*Specimens of the Naga Language of Assam*. *Journal of the American Oriental Society*, Vol. II, 1851, pp. 155 and ff. Contains a vocabulary of Tengsa and Dopdor (sic).

HUNTER, SIR W. W.,—*A comparative Dictionary of the Languages of India and High Asia*. London, 1868. Contains a vocabulary of Tengsa Nāga based on Hodgson.

THUKUMI AND YACHUMI

I am indebted to Captain A. E. Woods, I.S.C., Deputy Commissioner of the Nāga Hills District, for the lists of words in these languages. They were taken down by him in the cold weather of 1899-1900. Regarding them he says,—

Both the tribes inhabit country right outside British Territory in the Tita Valley. The Tita is a river which flows west of the Saramethi Hill and falls into the Lanier which again falls into the Chindwin¹. The country has never been surveyed and of course little or nothing is known of the inhabitants.

The Thukumi language seems to be very similar to a language spoken by a tribe called *Sangtam* who are trans-Dikhu or Mimi Nāgās also living outside British Territory.

The Yachumi (Yemshong or Tozhumu) tribe also inhabit the Tita Valley. I could not find out the tribal name, so I have called it Yachumi, from one of their big villages. I was sorry I could not get more information about the languages, etc., but as Yachumi was unfriendly and had to be punished it was impossible.

The lists of words are not complete, and do not pretend to be accurate. They, however, give sufficient information to show us that these two languages certainly belong to the Central Group of Nāgā languages. I may add that Mr. Davis informs me that Thukumi has a noun-suffix *-rē*, corresponding to the Āo *-r*, and the Angāmi *mā* or *m*. He adds,—

‘The Thukumi call themselves *Ischānu-rē*. “Thukumi” is a Semā term. They inhabit the upper portion of the Tita valley, the whole of the valley of the Nāzār¹ stream and extend across the Tita Dikhu watershed to just opposite the Āo village of Mokokchang. Their villages are small. The Āos call the tribe Sangtamra. As amongst the Āos, the women are tattooed on the legs and arms, but not the men. Their loincloth resembles that of the Āos and Lhötās. Their language is closely allied to both Lhötā and Āo and in sound has a very strong resemblance to Lhötā. I have visited most of the villages of this tribe.

¹ The Tita and Lanier are marked, but not named, in Constable's *Hand Atlas of India*. Both will be found in sheet 180 of the *Indian Atlas*.

The following list of standard words and sentences in the dialects of the Central sub-group of the Nāgā languages is far from complete. I have not been able to obtain lists specially prepared for the Survey and what I give are compilations, in some cases incomplete, from materials already available. The columns for Ao (Chungh) and Lĥŏtā are probably accurate enough, being compiled, respectively, from the grammars of Mrs Clark and Mr Witter. The sentences at the end have been supplied by the Rev E W Clark and the Deputy Commissioner of the Nāgā Hills, respectively. The few Āo (Mongsen) words are taken from Mr Davis's list in the Assam Census Report for 1891, which I have reproduced in full a few pages back. Two columns are from vocabularies published in 1861 by the Rev N Brown. They are No 3, Khari (regarding which he says, 'a large and interesting tribe, whose dress and general appearance are more respectable than I have elsewhere seen among the Nagas' Mr Davis has kindly made some corrections in this column. Khari is a large Mongsen village, and the words given are in the Mongsen language), and No 8 Tengsa (which he seems to class wrongly as a form of Āo, under the name 'Tengsa and Dopdor'. It is in no way a form of Āo, although belonging to the same sub-group).

Two columns have been taken from Sir George Campbell's *Specimens of the Languages of India*. They are given for what they are worth. Unfortunately the originals have many misprints, and, while these columns are more complete than the others, I cannot vouch for their accuracy.

The columns are—

- 4 Hatı Garya Nāgā (This is more or less inaccurate Mongsen.)
- 7 Mīklai Nāgā (Mīklai is the Assamese name for Lĥŏtā)

In all these lists, I have not ventured to alter the spelling, except to correct what are evident misprints which are capable of being put right.

Finally, there are two incomplete lists of Thukumi and Yachumi, which I owe to the kindness of Captain Woods.

STANDARD LIST OF WORDS AND SENTENCES IN THE

English	Āo (Chungli) (Clark) ¹	Khari (Brown)	Hati Garo Naga (Campbell)
1 One .	Kā, ākā	Akhet	Ākhat
2 Two .	Ānā .	Anno	Ānek
3 Three	Āsam	Asam	Ācham
4 Four .	Peza . .	Pbali	Phi
5 Five .	Pangu	Phangā .	Fanga
6 Six .	Trok, terok	Tarōk .	Thorok
7 Seven . .	Tenet .	Tani	Theni
8 Eight . .	Ti .	Taset	Chet
9 Nine .	Tako .	Takū	Thuku .
10 Ten . . .	Ter . . .	Tarah .	Therā .
11 Twenty	Metsa . .	Makhi	Meli
12 Fifty	Tenem . .	Tanam	Chāmā
13 Hundred	Nōklāng, tālang .	Telang	Telengā
14 I .	Ni .	Ni	Ni
15 Of me	Ka, ke, k	Ka .	Ilaba
16 Mine .	Ka, ke, k .	Ka	Kabā
17 We	Ozo, ozonok, onok, āsen, āsenok	Akau, ngila	Ilānching .
18 Of us	O .		Ārogā
19 Our .	O .		Ilātelang
20 Thou .	Nā . .	Nang	Nāng
21 Of thee	Ne .	Ne .	Bā (sic)
22 Thine .	Ne .	Ne	Nebi
23 You . .	Nenok	Nangla	Ninglā
24 Of you .	Nenok .	"	Ninglābā

¹ The spelling of Mrs Clark's Grammar is followed, except that *a* is substituted for *e* and *ā* for *æ*. The quantities of the other vowels are marked.
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LANGUAGES OF THE CENTRAL NĀGĀ GROUP

Āo (Mongsen) (Davis) ¹	Lhota (Witter)	English
Alho	Ekha	1 One
Ana	Enni	2 Two
Asam	Ekham	3 Three
Peli	Mezū	4 Four
Pangā	Mungo	5 Five
Tirok	Tirōk	6 Six
Teni	Ti ing, tscang	7 Seven
Taset	Tixā	8 Eight.
Tekhū	Tōkū	9 Nine
Tarā	Taro, tarā, tero	10 Ten
	Mekwī, mekwū	11 Twenty
	Tungyā	12 Fifty
	Nzo, nzū	13, Hundred
Ni	Ā, ai aiyo, akhā	14 I
	Ā	15 Of me
	Ā	16 Mine
O, (we two) o na	E, ete	17 We.
O	E, en, eten	18 Of us
O	" "	19 Our
Nang	Na, nā, nō, nnō, ninā, yi	20 Thon
Ne	Ni	21 Of thee
Ne	Ni	22 Thine
	Ni, nino, ntē, yi	23 You.
	Nin, ntē	24 Of you.

¹ Mr Davis's spelling

English	Lo (Cham, H) (Lark)	Lo (Cham, H) (Lark)	Lo (Cham, H) (Lark)
25 Your			
26 Ho	Noulok		
27 Of him	Pa, pu pu		
28 His	Pa	Pa	
29 They	Pa	Pa	
30 Of them	Pin pinnok jaxi	Pa	
31 Their	Pin pinnok	Pa	
32 Hand	Pin pinnok		
33 Foot	Taka ki	Taki	
34 Nose	Temop (nose) tui ng Ta ki		
35 Eye	Tai	Tai	
36 Mouth	Terak	Tai	
37 Tooth	Tiarg	Tai	
38 Ear	Tipo	Tai	
39 Ear	Tenaw	Tai	
40 Hand	Ku (human) te arg (ear) kua of the hand or of a hand	Tai	
41	Tokohk	Tai	
42	Temeh	Tai	
43	Tepok	Tai	
44	Terongtong (small of foot) Tru	Tai	
45	Merang, in	Tai	
46	Hon (Assamese)	Tai	
47	Turibi	Tai	
48	Tebu, oba (our father)	Tai	
49	Tetza, ocha (our mother)	Tai	
50	Adi, teti (elder) annu tennu (younger)	Tai	
51	Teyi (elder), (younger)	Tai	
52	Nisung (a person), (a human male)	Tai	

Lo (Mongsen) (Davis)	Lhota (Witter)	English
P _a	Nin, ntě	25 Your
P _e	Hi, shi, chi, ohü	26 He
P _ö	Shi, omö	27 Of him
	Shi, omö	28 His.
	Hiang, shiang, shianno, ohung, ohiano, ohuang ötē, önte.	29 They
	Ötē, önte, ohüang, shiang	30 Of them
	<i>Detto</i>	31 Their
	Ökho	32 Hand
	Mpo	33 Foot.
	Kenno	34 Nose
	Ömhyek	35 Eye.
	Öpang	36 Mouth
	Öho	37 Tooth
	Enno	38 Ear
	Ötsä	39 Hair
	Kurr	40 Head.
	Nli, nni	41 Tongue
	Öpök	42 Belly
	Mänku, silämwe	43 Back.
	Yönehak	44 Iron
	Öräng	45 Gold.
Äbu	Öpö	46 Silver
Ävü	Öpvü, aiyö, ö-yö	47 Father
Ati (elder), thu (younger)	Ötä (elder), önyüi (younger)	48 Mother
Toti	Öyüloo	49 Brother
Ämi	Kyö (a Lhötä)	50 Sister
		51 Man.

NĀGĀ GROUP

THE EASTERN SUB-GROUP

This includes the following languages —

Name of District	Name of language	Estimated Number of speakers
Nāga Hills	Angwānku or Tableng	} 5,000
	Chungmēgnan or Tamlu	
Sibsagar	Banpara	} ? 1,600
	Mutonā	
	Mohongia	
Lakhimpur	Namsangā	? 1,870
Extra British Territory	Chāng or Mōjung	6,500
	Aasirungā	?
	Mōshāng	?
	Shānggā	?

The figures for the Nāga Hills are only a rough estimate. Those for Sibsagar and Lakhimpur are what are given by the local authorities for 'Nāgā' without specifying any language for their respective districts. They certainly by no means represent all the speakers of the various languages mentioned, of whom there must be many thousands more beyond our frontier.

Mr Damant has given the following account of the Eastern Nāgā Group —

In this family are included all the tribes found in the tract lying east of the Hatigorria country extending to the Singpho country on the east and bounded on the south by the Patkoi range of hills. Within these limits there are many different tribes, some of them consisting only of a few villages, and all, or nearly all, speaking languages unintelligible the one to the other. Within twenty miles of country five or six different dialects are often to be found. We do not yet possess vocabularies of many of the languages spoken in this area, but, so far as our knowledge extends at present, a considerable affinity appears to exist among them. There is also a great resemblance in the manners and customs of the Nāgās of this tract, they nearly all expose their dead upon bamboo platforms, leaving the body to rot there, the skull being preserved in the bone-house, which is to be found in nearly every village. Most of the tribes tattoo, the tattoo, *ak*, as it is called, not being given except to men who have killed an enemy. In several of the tribes the women are perfectly naked, in others the men.

Proceeding in an easterly direction from the Hatigorria country, the first tribe we meet are the Tablang Nāga, so called from their principal village, they are a tribe of naked Nāgā inhabiting about thirty villages, with a population of about 25,000. Very little is known of these people.

Next to them come a tribe called Sangloi, the name of their principal village, nothing is known of them, but they are believed to be as numerous as the Tablang Nāgā.

The next tribe to the east are the Banpara, Joboka, or Abhaypuria tribe, they have about twelve villages, with a population of some 20,000. Joboka and Banpara are names of two of their principal villages. Abhaypuria is a name given them by the people of the plains.

The Mutonin, so called from Muton, their largest village, are a small tribe with only four villages, and a population of about 4,000.

The Mohongia, who are also called Borduaria and Paniduaria, have a population of about 10,000. I have no information as to the exact number of their villages, but it may be eight or ten.

The Namsangia, or Jaipuria, as they are also called, have probably about thirty villages, with a population of 25,000, or 30,000. They are the last Nāgā tribe of importance to the east, though there are a few broken tribes still further to the east of them, these are of little note, and are in subjection to the Singpho.

I regret that, for the purposes of this Survey, I have only been able to obtain a few new lists of words in these languages. In order to make the information regarding the Nāgā speeches as complete as under the circumstances I could, I have endeavoured to collate what has hitherto been known regarding each, and to throw it into the form of the Standard List of Words and Sentences. Much that is there given must be taken with reserve, for, even where a list is apparently nearly complete, it has all the defects

of its sources, which were seldom as accurate as could be desired. In order to prevent the reader being misled by wrong information, I have, whenever two independent authorities were available, given the words recorded by each in two parallel columns. It is probable that, when both agree, what they say may be taken as accurate.

The most fruitful cause of mistakes in the original sources from which the lists have been compiled is printer's errors. It is quite clear that in many cases, for instance, an 'n' has been printed 'u' and *rice* *verru*. When there was no uncertainty about this, I have silently corrected the mistake, but doubtful cases (and there are many) I have not ventured to touch.

An examination of this list shows two important peculiarities of the Eastern Nāgā Sub-Group.

The first is that it is a group of transition language, bridging over the gulf between the other Nāgā languages and Singpho, the great language which lies to their east and south-east. A large portion of the vocabulary agrees with that language, as is shown by Mr. Needham's notes to the words taken from Moshing.

The other peculiarity which deserves notice is that, at least, four languages of the group, Tableng, Tamu, Mojung, and Namsangü, have an organic conjugation of the verb. That is, that each tense changes according to the person of the subject, a state of affairs quite foreign to the other Nāgā languages, and almost foreign to the Bodo ones. The Namsangü verb (while not changing for number) has its three persons for each tense, just like Assamese or Bengali. This is also unknown to Singpho.

ANGWĀNKU OR TABLENG AND TAMLU OR CHINGMĒGNU

Immediately to the east of the Aōs, in the extreme north-east of the district of the Naga Hills, where it meets the Sibsagar District we come upon two tribes living together, the Tamlu or Chingmēgnu and the Tableng or Angwāнку. Both these languages belong to the Eastern Sub-Group. The Deputy Commissioner estimates the number of people speaking these languages as follows —

Tamlu	2,500 (?)
Tableng	2,500 (?)

He says—

These tribes are naked and reside in the hills on each side of the Dikhu River, before it enters the valley of the Brahmaputra. In the village of Tamlu, in British Territory, both languages or dialects are spoken. I am inclined to believe that they are separate languages, but the customs of the people, with some slight exceptions, are the same, and also the tattooing on their bodies, but the Tableng people wear black cane coiled round their waists, while the Tamlu people wear the piece of the bark of a tree like a belt, with an attachment behind resembling a tail.

I compared a certain amount of common words in the languages, and they seem very different, and they say a Tamlu man cannot understand a Tableng man unless he has learned the language.

Both tribes call themselves 'Kātā'. Those speaking Tableng call themselves 'Wān-ching Wākohung Kātā', Wān-ching and Wākohung being their two principal villages. Those speaking Chingmēgnu are called 'Dikpā Kātā.'

The names Tableng and Tamlu are those given to the tribes by the English. Angwāнку and Chingmēgnu are, respectively, what they themselves call their respective languages.

Brown in his *Specimens* quoted below, says that the following languages are identical with Tableng, or, as he calls the language, Tablung, — Jaktung, Kongon, Geleki-Duor and Southern Namsang. He also gives another language which he calls Mulung and Sima, which is evidently closely related to his Tablung.

Mr Noel Williamson, the Subdivisional Officer of Mokokchāng, in the Nāga Hills District, has supplied me with lists of words in both Tableng and Tamlu. They will be found printed on pp 342 and ff. There are not sufficient materials available to form a grammatical sketch of either of them, but the principal forms will be found in the lists. It will be seen that the two, though closely related, are distinct languages. It should be noted, that both have an organic conjugation of the verb, there being different forms for each person of the present and future tenses, while (as in Namsangia), there is no distinction between the singular and the plural. Moreover, there are instances of euphonic change, for instance in Tableng 'he will beat' is *shellok*, contracted from *shet-lok* and in Tamlu the suffix *dhu* of the imperative becomes *thu* after a hard consonant. Thus *thai-dhu*, go, but *up-thu*, beat. In other words, these languages are ceasing to be agglutinative, and are becoming synthetic.

The following are the authorities which I have noted as dealing with Tableng —

- HOBSON, B. H., — *Aborigines of the North East Frontier*. Journal of the Asiatic Society of Bengal, Vol. xx, 1850, pp 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. II, pp 11 and ff. Contains a Tablung Nāgā Vocabulary.
- BROWN, REV. N., — *Specimens of the Nāgā Languages of Assam*. Journal of the American Oriental Society, Vol. II, 1851, pp. 155 and ff. Contains vocabularies of 'Tablung and Jaktung,' and of 'Mulung and Sima.'
- HUNTER, SIR W. W., — *A comparative Dictionary of the Languages of India and High Asia, with a Dissertation*. London, 1868. Contains a Vocabulary of Tablung Nāgā taken from Hodgson.

¹ The word *kātā* means *man* in Tablung.

- DALTON, COLONEL E T, CSI,—*Descriptive Ethnology of Bengal* Calcutta, 1872 On p 71 a Tablung Nāga Vocabulary based on Hodgson
- CAMPBELL, SIR G,—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 On pp 254 and ff a Vocabulary of 'the Tablungia Nāgā Dialect.'
- DAMANT, G H,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nangthā Rivers* *Journal of the Royal Asiatic Society*, Vol xii, 1880, pp 228 and ff On p 249 a note on the Tablung Nāgā tribe On p 257 a brief Tablung Vocabulary taken from Dalton

BANPARĀ.

This tribe (which Brown and Damant call Banfera) inhabits the District of Sibsāgar, to the East of the Tablung, and separated from them by a small tribe called Sangloi or Changnoi about whom nothing but the name is known According to Brown the latter speak Banparā, as also do the Joboka, another tribe close to, and (according to Peal who wrote in 1872) constantly at war with, the latter. Both Joboka and Banparā are villages from which the tribes take their respective names The Banparā are also called Abhaypurya (from one of their villages called Abhaypur) by the people of the plains

No specimens of this dialect have been received by me, and all that I have been able to do has been to reproduce Sir George Campbell's list of words and sentences This is fairly complete, but is unfortunately full of misprints To enable the reader to correct as far as possible any mistakes arising from this source, I have given the words corresponding to those in Sir George Campbell's list which I have been able to find in Mr Peal's vocabulary mentioned below.

The following is a list of the authorities on Banparā which I have come across —

- BROWN, REV N,—*Specimens of the Naga Languages of Assam* *Journal of the American Oriental Society*, Vol ii, 1851, pp 155 and ff Contains a Vocabulary 'Joboka and Banfera,' which, according to the introduction, includes 'Changnoi'
- PEAL, S E,—*Notes on a visit to the tribes inhabiting the hills south of Sibsāgar, Assam* *Journal of the Asiatic Society of Bengal*, Vol. xli, 1872, Part I, pp 9 and ff Reprinted in *Selection of papers regarding the hill tracts between Assam and Burma and on the Upper Brahmaputra* No 10 Calcutta, 1873 Contains an account of the tribe Banparā numerals and 'Nāgā' vocabulary (the words of which are Banparā) on p 29
- PEAL, S E,—*Vocabulary of the Banparā Nāgās* *Journal of the Asiatic Society of Bengal*, Vol xli, 1873, Part I, appendix, pp xxx and ff This is said to be 'Mainly Banparā Nāgā'
- CAMPBELL, SIR G,—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 On pp 220 and ff a Vocabulary of 'Nāgā of Sebsangor,' which is Banparā On pp 254 and ff a vocabulary of 'Abhay Purya Nāgā Dialect,' which is also Banparā
- DAMANT, G H,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nangthā Rivers* *Journal of the Royal Asiatic Society*, Vol xii, 1880, pp 228 and ff On p 249 an account of the tribe On p 257, a short vocabulary taken from Peal.

Peal (p xxxv) says of this language —

'The letter *r* at the end of a word seems rare So far I have not met a single case, and I am inclined to think it is never used, inasmuch as all Assamese words used by them that so end, have the final *r* turned into *t* as *khār* (gunpowder) to *khāt*, *kīpor* (cloth) into *kīput*, etc.'

CHĀNG OR MOJUNG

The speakers of this language live beyond the Dikhu river, outside British territory. On the west face of the Patkoi range there is only one very small village in British Territory. The Āos call all trans-Dikhu tribes, generally, 'Miri,' hence this language is also known by this name. The Āos call it 'Mojung,' but its speakers call it 'Chāng.' Their principal village is called by the Āos 'Mojunjāmi,' and by themselves 'Chong-Sāng.' The number of speakers of Chāng is estimated at about 6,500.

I am indebted to Mr Noel Williamson, the Subdivisional Officer of Mokochang, in the Nāga Hills, for a list of words in this language, which appears most closely connected with Banparā and Mutoniā.

ASSIRINGIĀ

The name Assiringiā, also spelt Asuring, denotes a village, called by the Āos Miri-nokpo, situated in the Āo country on the Japukung range overlooking the plains of Sibsāgar. The people have adopted the customs and dress of the Āos, but not their language. They really belong to a tribe of naked Nāgās, and came many years ago to their present site from the village of Wankhong or Orangkang, which is situated a day's march east of the Dikhu from Susu village. As has been explained under the head of Āo, Āos come down to the plains through Assiringiā, and hence the Assamese call them by that name. We thus often find the Āo language wrongly called Assiringiā. It is to be regretted that nothing is known about the true Assiringiā language. As its speakers belong to a 'naked' tribe, I have provisionally classed it as belonging to the Eastern sub-group of the Nāgā languages.

MUTONIĀ

Immediately to the East of the Banparās, in the District of Sibsāgar, are the Mutoniā, a small tribe with only some four villages, of which Muton is the principal. Their language is merely a dialect of Banparā. I have not obtained any specimens of it. All that I can do is to partially fill up the list of standard words from the materials provided by Brown.

Brown mentions three groups of people speaking this language, *viz*, Bor-Muthun, Horu-Muthun and Khulung Muthun, and Hodgson calls it 'Mithan Nāgā.'

The authorities on Mutoniā which I have seen are as follows —

- HODGSON, B. H.,—*Aborigines of the North East Frontier*. Journal of the Bengal Asiatic Society, Vol. xix, 1850, pp. 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, pp. 11 and ff. Contains a 'Mithan Nāgā' Vocabulary.
- BROWN, REV. N.,—*Specimens of the Nāgā languages of Assam*. Journal of the American Oriental Society, Vol. ii, 1851, pp. 153 and ff. Contains a 'Muthun and Khulung-Muthun' Vocabulary.
- HUNTER, SIR W. W.,—*A comparative Dictionary of the Languages of India and High Asia with a dissertation*. London, 1868. Contains a Vocabulary of 'Mithan Nāgā' Taken from Hodgson.
- DALTON, COLONEL E. T.,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Mithan Nāgā Vocabulary on pp. 71 and ff. Taken from Hodgson.

MOHONGIĀ

About eight miles to the east of the Banparās, and the same distance to the west of the Namsangiās lie the Mohongiās, who are also called Borduariā and Pānduariā

Brown in his *Specimens*¹ classes the 'Bor-Duor' and the 'Pani-Duor' as speaking the same language as the Namsangiās. The only other information which we possess about Mohongiā is a list of the numerals given by Peal in Appendix I to his *Visit to Nāgā Hills*,¹ which I reproduce here. With them, for the sake of comparison, are also given the corresponding words in Banparā and Namsangiā

Banparā	Mohongiā ²	Namsangiā
1 ē-tā	tumchee	cānthē
2 ā-ni	linee	cānṇi
3 ā-jam	lahom	cānram
4 ā-lī	mellee	bēlī
5 ā-gā	mānga	bangā
6 a-roh	toi rong (k ?)	irōh
7 ā-nat	tenjee	īnqit
8 ā-chaṭ	aṣhut	īsat
9 ā-lī	oloo	īl hī
10 ā-bn	abau	īchī

¹ Quoted under Banparā
Péal's spelling

NAMSANGIĀ.

The Namsangiās live across the eastern border of the Sibsāgar District Their headquarters are the village of Jaipur, and the banks of the Namsang River in its neighbourhood, at the south-west corner of Lakhimpur, where it abuts on Sibsāgar. They are also known by the name of Jaipurā Nāgās after their principal village Brown classes their language as identical with Borduariā and Pānduariā, but these are the names of two septes of the Mohongiā tribe, some eight miles to their west Mohongiā is, so far as I can tell from the scanty materials available, not the same as Namsangiā¹

The Namsangiās are the last Nāgā tribe of importance to the east We know more about their language than we do about the other members of the Eastern Nāgā group, for Robinson wrote a short grammar of it so long ago as 1849 As this grammar is not readily available it is reproduced below Sir George Campbell has given us a list of words in the 'Naga of Luckimpur' by which he means Namsangiā This I also reproduce It would be very valuable were it not disfigured by numerous misprints As a check on these I also give the corresponding words, so far as I could gather them from Brown, Hodgson and Butler These must be taken for what they are worth²

The following are the authorities which deal with Namsangiā —

- OWEN, J.,—*The Naga Tribes in Communication with Assam* Calcutta, Carey & Co., 1844 Contains Vocabulary and Notes on Eastern Nagas (Namsangiā and others)
- ROBINSON, W.,—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Assam and its Mountain Confines* Journal of the Asiatic Society of Bengal, Vol. xviii, 1849, Part I, pp. 184 and ff, and pp. 310 and ff. On pp. 324 and ff a Namsangiya grammar On pp. 342 and ff a Namsangiya Vocabulary
- HODGSON, B. H.,—*On the Aborigines of the Eastern Frontier* Journal of the Asiatic Society of Bengal, Vol. xviii, Part II, 1849, pp. 967 and ff Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. II, pp. 19 and ff London, 1880 Contains Vocabulary of Namsang Nāgā by the Rev M Bronson
- BROWN, The Rev N.,—*Specimens of the Nāgā Languages of Assam* Journal of the American Oriental Society, Vol. II, 1851, pp. 155 and ff. Contains a 'Namsang and Bor Duor' Vocabulary by the Rev M Bronson
- PEARL, S. E.,—*Notes on a Visit to the Tribes inhabiting the Hills South of Sibsāgar, Assam.* Journal of the Asiatic Society of Bengal Reprinted in *Selections of Papers regarding the Hill Tracts between Assam and Burma and on the Upper Brahmaputra*, No. 10 Calcutta, 1873 On p. 29, the Namsangia numerals
- CAMPBELL, Sir G.,—*Specimens of the Languages of India including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 On pp. 221 and ff. a Vocabulary of 'Naga of Luckimpore.'
- BUTLER, Captain J.,—*A Rough Comparative Vocabulary of two more of the Dialects spoken in the 'Naga Hills'* Journal of the Asiatic Society of Bengal, Vol. xlv, 1875, Part I, pp. 216 and ff. Contains a Vocabulary of 'Jaipurā Nāgā'
- DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi rivers* Journal of the Royal Asiatic Society Vol. xii, 1880, pp. 228 and ff. On p. 250 a Note on the tribe On p. 257, a short Vocabulary taken from Butler

I here reproduce the Namsangiā grammar written in 1849 by Robinson and quoted above

¹ See preceding page

² See list of words on pp. 345 and ff

³ I am indebted to Major Waddell, C.I.E. I.N.S., for this reference

OF NOUNS

Comparatively copious as is the grammatical apparatus of this language, it possesses no affixes by which to designate the cases of its nouns

The Genitive case is denoted merely by the juxta-position of the two substantives, the former being understood to be in the genitive *Kien ngu-po phyet-ō*, milk the goat (or literally), draw the goat's milk In the other oblique cases, the noun is followed by the distinguishing adjunct, *nang*, sometimes with, though more frequently without, the addition of a post-positive particle

Ham-nang vanr-ō, bring a mat

Irā mnyāng-nang lāko-tak, I gave it to that man.

Sān nang lam-ō, put it in the sun

Jō-nang kien-ō, fill it with water

The particles *mā* and *pā* are frequently used as affixes to nouns singular, but they seem to be merely euphonic, and have no definite signification attached to them

The particle *he* is employed in the same manner, but only in cases where plurality is implied It is, however, often omitted, and then the plural number is distinguished by the collective or plural idea expressed by the noun, or by the addition of a numeral adjective

The difference of gender in individuals of the human family is denoted by distinct terms, in the case of all other animals, the appellatives *pōng*, male, and *nyōng*, female, are added to the noun.

Masculine	Feminine
<i>Mi-nyān</i> , man.	<i>Dehek</i> , woman.
<i>Delā</i> , husband	<i>Tang-nyū</i> , wife
<i>Vā</i> , father	<i>Ing-yōng</i> , mother.
<i>Ipō</i> , brother.	<i>Ing-yāh</i> , sister
<i>Mān-pōng</i> , a bull	<i>Mān-nyōng</i> , a cow
<i>Hū-pōng</i> , a dog	<i>Hū-nyōng</i> , a bitch
<i>Kien-pōng</i> , a he goat.	<i>Kien-nyōng</i> , a she-goat.

OF ADJECTIVES

In composition, an adjective invariably follows the noun it serves to qualify.

Irā kien ngu-po asan lo-ā.
That goat milk good gives.

Adjectives in this language admit of no variations expressive of number, case, or gender, or even of the degrees of comparison But as the comparison of one person or thing with another, so as to ascertain the relative quality possessed by each, must necessarily exist in every language, we find that the general mode of forming comparison among the Nāmsāngiyās, is merely by placing the adjective after the noun with which the comparison is made, the noun being put in the oblique form *Ngāmā irā mā nyān nang ālō*, I am taller than that man, or literally I that man tall. *Ngāmā*

irānangmā ajā ilamang, I want more than that *Jō* or *lunjō* is often added to an adjective to express a quality as existing in the highest degree.

Irā dehiek phangsang jō, that woman is very handsome.

Ārā arimā asan lunjō, that fruit is exceedingly nice

NUMERALS

The numeral system of the *Nāmsāngiyās* is emphatically decimal—of the ten fingers Thus they count—

1 <i>Pānthe</i>	3. <i>Vānram</i>	5 <i>Bangā.</i>	7 <i>Ing-ut</i>	9 <i>Ikhū</i>
2 <i>Pānyi</i>	4 <i>Belī.</i>	6 <i>Irōk</i>	8 <i>Isat</i>	10 <i>Ich</i>

And then throwing their fingers in an imaginary heap they explain, *ruak*, a decade

11 <i>Ich vānthe</i> , 10+1	20. <i>Buak nyi</i> , two decades
12 <i>Ich vānyi</i> , 10+2	30 <i>Buak ram</i> , three decades
13 <i>Ich vānram</i> , 10+3, etc.	40. <i>Buak belī</i> , four decades

And so on till they come to *chā*, a hundred.

100. <i>Chā-the</i>	300 <i>Cha ram</i> , etc
200 <i>Chā-nyi</i>	<i>Chā ichi</i> , ten hundred or 1,000

OF PRONOUNS

The *Personal pronouns* are, *Ngā*, I, *Nang*, thou, and *Atē*, he, she, or it As the pronoun is, next to the verb, the most important part of speech, and that from which the verb chiefly derives its precision, we find in this language the use of distinct terms to express the plural number They are, *Nimā*, we, *Nemā*, ye, and *Senung*, they

In, what we have termed, the oblique form, these pronouns take the particle *nang* after them, as in the case of nouns.

<i>Ngānang</i>	<i>Nangnang</i>	<i>Atieng</i>
<i>Nimānang</i>	<i>Nemānang</i>	<i>Senungnang</i> *

Atieng appears to be merely a contracted form of *atē-nang*, the one term is as commonly used as the other

The *Possessive pronouns* are *I*, my or our, *Mā*, thy, or your, and *Ā*, his or their They are invariably used before the nouns with which they are connected

Ārāpā ī lāh, this (is) my kite

Māmā vā ngýōng-nang veō, honour thy father and mother

In this sentence the first syllable *mā* is the pronoun, the second a euphonic particle

Ānāppā ajun jō, his hair (is) very soft.

The particle *rāng* is often added to the above pronouns

Irāng mōh itōngā, the horse is mine

Ārāng hum itōngā, the house is his

The *Demonstrative pronouns* are, *Ārā*, this, and *Irā*, that, with their plurals *Ārāhe*, these, and *Irāhe*, those

They precede the nouns they serve to point out.

Irā lhat-pā ilamang, I want that cloth

Ārā-pā jo-kō, drink this water

The *Interrogative pronouns* are *Hanā* or *Hanmā*, who? and which? and *Chennā*, what?

OF VERBS

The *Nāmsāngiyā* verb appears to be the most interesting part of its grammar. It has but one form of conjugation and the various modifications of an action are expressed by the addition of terminations to the verb expressing the action. The terminations are the same in both the singular and the plural numbers.

Then, to put

Indicative Mood—

Present tense,—1 *Then-ang*, I put, 2 *Then-ō*, thou puttest, 3 *Then-ā*, or *-ē*, he puts

Past tense,—1 *Then-tak*, I did put, 2 *Then-tō*, thou didst put, 3 *Then-tā*, he did put

Perfect tense,—1 *Lā-then-tak*, I have put, 2 *Lā-then-tō*, thou hast put, 3 *Lā-then-tā*, he has put

Future tense,—1 *I-then-ang*, 2 *I-then-ō*, 3 *I-then-ā*, or *-ē*

Gerund,—*Then-rāng*

Participle continuative,—*Then-limā*, or *lāmā*

The *Imperative* form is the same as that of the 2nd person Present tense

When it is necessary to give a *Conditional* or *Subjunctive* force to the verb, the particle *ōkō* is affixed to the verb in its various forms

Thenang ōkō, if I put, *Thenō ōkō*, if thou put, *Thenā ōkō*, if he put, etc, etc

The *Potential* form, used to express power or ability, is denoted by the use of the verb *Tā*, to be able, as an auxiliary

Tā thenang, I can put

In conjunction with this form of the verb, we find a peculiar use made of the possessive, instead of the personal, pronoun. Thus instead of saying *Ngā tā-thenang*, I can put, *Nang tā-thenō*, thou canst put, we find the conventional form to be—

1 *Itā thenang*, I can put

2 *Mātā thenō*, thou canst put

3 *Ātā thenā*, he can put

The *negative form* is denoted by the addition of the negative particle *Mah* to the auxiliary verb

1 *Itā mah thenang*, I cannot put

2 *Mātā mah thenō*, thou canst not put

3 *Ātā mah thenā*, he cannot put

When the *necessity* of an act is to be expressed, *thung* is compounded with the verbal root

Ngā then thung, I must put

Nang then thung, thou must put

Ātē then thung, he must put

Prohibition is expressed by the use of the negative particle *mah* or *nah*, immediately before the verbal root

Mā dah nah sahō, do not lay your hand (on it)

Inang mah lānō, do not go there

to express *Simple negation* the particle *mak*, or *mā*¹ is put after the root of the verb

Irā hī-mā kal mā, that dog does not bite

Ī inqūōng-mā lōmā-tā, his (or her) mother did not give (it)

Munān mōōt ahū dang-mā-ōkō, if the man has not any work

Interrogation is denoted by the particles *ne*, *ā* or *le* added to the end of the sentence

Jō alō le, is the water deep?

Nai q-mā chennā lam-ō ā, what do you seek?

Maja nang zōjāng mā lulū ne, did you not catch a pea-fowl yesterday?

OF ADVERBS

Adverbs are used to qualify verbs and adjectives, and in composition they usually precede the verb, and follow the adjective

Ichāmma, fast, *Ichāmmā lu-ō*, hold fast

Jō, very, *Ira nata-mā along jō*, that boy (is) very cross

Tajā, to-day

Ilāō, afar

Ni-nap, to-morrow

Ranjānang, in the evening

Majā, yesterday

Ranlhānang, in the morning

Dollō, now

Khorōk, quickly

Anang, here

Arī, slowly

Inang, there

The CONJUNCTIONS are

Irolorā, and

Irōlomin, but

Min, also

Cherangmā, for, because, etc.

Olō, if

Post-positive Particles are used in this language in the same manner as the prepositions of occidental tongues

Pungmā, with

Nyunang, within

Nyu, in

Khonang, upon

Alhan, under

Pa, from

Dumnang, by means of

SENTENCES

Rang i-pathā, it will rain

Khat-hūp tanrō, bring an umbrella

Sān-mā lang mā sai hang, the sun is very hot

Mā dānang mak achang jo, your feet are very dirty

Jonang lāl-ō mā suan-ō, go to the river and wash them

Nangmā chen mōōt i-ta-mōō, what work can you do?

Nangmā chen ngat ō, what do you say?

Ngāmā ngin mathu mathōithak, *iraphimā nang nah thō thōō*, do not talk when I am

speaking

¹ The dot under the ā indicates an abrupt cessation of the voice in pronouncing the vowel

Nangmā mōot mōot rāng naī lāl ō, do not forget to do your work.

Ngā idal matūmā suantal, *atē la-lā-tā*, he went when I was washing my hands

Mā dal sūtūnpā jō-nang lūmēū-ō, dip the end of your finger in water

Nangmā mā jet-lōl ō atēmā chen i-lhēsālā, if you do not know then he will show you.

Katal rang rānthe stōngā, there is one God

Irā latal rang pā rang tiel-tā, this God built the heavens

Atē-mā hā min tiel-tā, He created the earth

Ngā, nang-nang, hueri minyān nang tieltā, He made me and you and all men.

Bang āhung, hā-ho achūong jō adōng, ēā, dāfe, mēri achūm, tieltā, the green tree the high hill, the great water, the sun, the moon, the shining stars, He made.

Phang-tang lāt-nang el hē-ā, He sees in all places

Bangto-nang marō el hē-ā rang-ngyal-nang min iro el hē-ā, as He sees in light, so He sees in darkness

THE LORD'S PRAYER.

Irā nī rang nang tongte Tā mā ming puā chen dāngā; mā nol inqārang cō sōngā, rang nang marōā irōō hā-nang madālū chen sōngā; tejā nī ap'al achālī minang lōhi, irolotā nī thā-pētenang nīmā marōrang lielang, irārangrang nī thāpē pā tinghī, nīnang tōam-nang naī lālhi, irotā nīnang cham cō tūlō pamhi, chenā rōantang rōanyang nol, ālomin chan, ālomin mōhima, urāhē marāng, irō chen dāngā

MŌSHĀNG AND SHĀNGGE

These tribes are in the independent country south of the Patkoi. Nothing is known about them, except a short vocabulary entitled 'A Collection of a few Mō-shāng Nāgā Words,' by Mr F J Needham (Shillong, 1897)

From this I have extracted all those which I could insert into the List of Standard Words and Sentences. Both languages evidently belong to the Eastern Nāgā sub-group

NĀGĀ GROUP

THE NĀGĀ-BODO SUB-GROUP

The Western Nāgā Group of languages is bounded on the south by the Kuki, and on the west and north (so far as concerns Tibeto-Burman languages) by the Bodo Group. In each direction there is a transitional linguistic area. That is to say, between Angāmi Nāgā and the Bodo languages there is a group, which I call the Nāgā-Bodo Group, bridging over the difference between the characteristic features of the two forms of speech, and similarly between Angāmi Nāgā and the Kuki languages there is another group which I call the Nāgā-Kuki. At present we have to deal with the former,—the Nāgā-Bodo Group. This consists of two main languages, *viz*, Mikir, whose headquarters is in the Mikir Hills in the east of the Nowgong District, and Kachchā Nāgā or Dmpō, which is spoken in North Cachar and in the adjoining tracts of the Nāga Hills. Subordinate languages, closely akin to, but not dialects of, Kachchā Nāgā, are Kabui Nāgā and Khorāo Nāgā. These last two are mostly spoken in the western hill country of the State of Manipur. As might be expected, the Bodo language, with which they show the most important points of kinship, is the eastern one,—Chutiya,—while Angāmi and Lhōtā are the two Nāgā tongues to which they are most closely allied.

The following is the estimated number of people who speak the various languages of this group,—

Mikir	.	.	.	89,516
Kachchā Nāga	.	.	.	10,280
Kabui	.	.	.	11,073
Khorāo	.	.	.	15,000
				<hr/>
				125,869
				<hr/>

The close connexion which mutually exists between these four languages will be evident from a perusal of the list of words and sentences on pp. 432 and ff. It must, however, be confessed that in regard to Kabui and Khorāo the classification is somewhat arbitrary, for, though they have undoubted connexion with the Bodo languages, they also show many points of contact with the Kuki ones.

MIKIR.

Mikirs call themselves 'Arlong,' a word which also means 'man' generally, although more strictly applied to a Mikir man. They have also borrowed from Assamese the word *mont* or *munt* for 'a male human being' when a precise term is required. The following account of their habitat is from the pen of Sir Charles Lyall (1882) —

The country which, from its geographical nomenclature, we should look upon as the home of the Mikir race is tolerably extensive, and includes a large area of hills in which there are now few or no Mikirs. The characteristic elements of Mikir topographical nomenclature are *Lāng*, river, water, *Lāngso*, small stream, *Inglong*, mountain, *Long*, stone, *Rong*, village, *Sār*, chief. In the isolated mountainous block which fills the triangle between the Brahmaputra on the north, the Dhansiri Valley on the east, and the Kopili and Kalang Valleys on the west, these names are found everywhere, as well in the southern part now inhabited by the Rengmā Nagās from the hills across the Dhansiri as in the northern portion included in the Nowgong district, and known more particularly as the Mikir Hills. They are also found in considerable numbers to the south of the Langkher Valley, in the mountains now inhabited by Kukis, Kachcha Nagas, and Kacharis (e.g., *Lāngreng* = 'water of life,' *Lāngtung*, *Long-lai*, etc.) as far south as the courses of the Jhuti and Jhinam. In the centre of North Cachar they are rarer, but there is a considerable group of Mikir names again to the west of this tract, about the head waters of the Kopili, and on the southern face of the hills north of Badarpur. Mikirs also abound, mixed with Lalungs, on the northern face of the Khāsī and Jaintia Hills, and along the courses of the Kopili and Umken rivers.

Across the Brahmaputra the topographical nomenclature shows no trace of them, though there are a few recent colonies of the race in Darrang.

They are thus essentially a people of the lower hills and adjoining lowlands of the central portion of the range stretching from the Garo Hills to the Patkoi. Their neighbours are (1) The Syntengs of Jaintia on the west, (2) Bodos or Kachāris on the south, (3) Assamese on the north and east, where the country is inhabited at all, and intermixed with them are recent colonies of Kukis and Rengma Nagās and older ones of Lalungs and Hill Kachāris.

Mikir is believed to have but slight dialectic variations, although the following dialect names have been reported for this Survey —

Name of Dialect.	District where spoken	Number of speakers.
Standard	Cachar	536
	Kamrup	12,200
	Darrang	2,400
	Nowgong	41,850
	Sibsagar	1,070
	Nāga Hills	17,000
Total		77,986
Bhoi Mikir	Khāsī and Jaintia Hills	10,080
Amri	North Cachar	725
Rengkhang	North Cachar	725
Total		89,516

The last three are said to be, strictly speaking, not dialects but mixtures of pure Mikir with the languages of neighbouring tribes. This is borne out by the only sample of them (that of Bhoi Mikir) which I have succeeded in obtaining. It has been found impossible to get specimens of Amri and Rengkhang. Through the kindness of Sir Charles Lyall, K.C.S.I., I am able to print the following first three specimens of standard Mikir, together with the very full grammatical sketch which precedes them. The first specimen of the Parable of the Prodigal Son has been translated by Sardoka Perrin Kay, who is by birth a Mikir, and is at present employed in Government service in Shillong.

The two pieces of folklore have been also prepared by him, under the supervision of Mr H Corkery, LL.D I must also express my indebtedness to the Rev P E Moore, who has worked as a missionary for many years among the Mikirs, for the second version of the parable which follows the three specimens referred to above

Mikir clearly belongs to the same group as Kachchā Nāgā, Kabui, and Khoirāo Like them it is an intermediate stage between the true Nāgā languages and the various speeches belonging to the Bodo group Sir Charles Lyall (writing at the time when no materials were available for comparison with Nāgā) has clearly shown, in the note quoted in the list of authorities, the close connexion which exists between Mikir and the latter, and Mr Davis has also shown the remarkable points of agreement which exist between it and the former

The following are the authorities on Mikir with which I am acquainted —

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DAMANT, G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nungti Rivers* Journal of the Royal Asiatic Society, Vol. xii, 1880, pp 228 and ff Account of the Mikirs on p 236 Short Vocabulary on p. 254

LYALL, SIR C J, K O S I.,—*Note on the geographical distribution and ethnological affinities of the Mikirs* on pp 78 and ff of the *Census Report of Assam for 1881* Calcutta, 1883 This has been reprinted on pp 177 and ff of the *Census Report of the same Province for 1891* The reprinted copy has been revised.

PURSELL, MISS,—*Arleng Alam A Mikir Primer* Assam, 1891

DAVIS, A W, I O S.,—*Note by A W D on the Relations of the principal Languages of the Nāgā Group* on pp 163 and ff of the *Census Report of Assam for 1891*, by E A Gait, I O S Shillong, 1892 Compares Mikir with the languages of the Nāgā and Bodo Groups

BAKER, E C S.,—*Account of the Mikirs* on p 254 of the same Report

I take this opportunity of expressing my thanks to Sir Charles Lyall, K O S I, for the following sketch of the principal features of Mikir Grammar It is based on the very instructive specimens which follow, and on materials, not yet published, gathered by the late Mr E Stack in the years 1885-86

PRONUNCIATION.—Mikir possesses the following Consonants,—*b, ch, d, h, j, l, m, n, ng, p, r, s, t, v*, and the aspirates *lh, ph, th Bh, dh*, and *g* occur only in a few borrowed words, and *bh* and *dh* are commonly resolved, as *bahār*, a load, *dohōn*, money *F, sh, w, y* (consonantal) and *z* are unknown *Ng* is never initial, and the *g*-sound in it is never separately audible

In Vowels Mr Stack recognised the following,—*ā, à* (the latter in closed syllables, abruptly pronounced, as in German *Mann*), *ē, è* (the latter in closed syllables, as in *pet*), *e, ē, **, *ō, ò* (in closed syllables, abrupt, as in *pot*), *o* (this apparently represents a shortened long *ō*, as Mr Stack notes that the sound *a* or *aw*, represented in this survey

by *ā*, does not occur), *ū*, *u* The differences in length of vowels seem often to be (as in Assamese) rather indeterminate There is a tendency for the long *ā* to be thinned down to *ē*, as in the loan-words *ī echo* = *rājā* and *bērī* = *bārī*, *ē* frequently occurs as a variant of initial *ā*-, *vide post*

The Diphthongs occurring are *ai*, *ei*, *oi*, *ui*, in all of which the first element represents the long vowel, and the combinations might be written *āi*, *ēi*, *ōi*, *īi*

ROOT-WORDS.—The root-words, whether nouns, adjectives, pronouns, adverbs or verbs, are generally monosyllabic Roots longer than one syllable are apparently formed by adding prefixes, originally having separate significance, now often lost, to monosyllabic roots, or by compounding one or more roots Prefixes of which the significance is not now traceable are *ār*- (as in *ār lèng*, man, *ār lòng*, stone, *ār ni*, sun, day), *ing*¹ (*ing lòng*, mountain, *ing hòn*, pity, etc), *ning*² (in *ning vè*, night, *ning lán*, year, etc), and *te*-, *tí*-, *to*- (as in *teram*, call, *tekàng*, abandon, *tíkup*, an enclosure, *to vār*, a road) Prefixes which are still significant will be noted below Instances of compound roots are, in nouns, *lèng-òp*, shoe (foot-covering), *ni-òp*, cloud (sun-cover), *rèng-mé*, being happy (life-good), etc, in verbs numerous examples will be found in the specimens

INFLECTION.—Words (whether nouns or verbs) are not inflected, but are located in sense by their position in the sentence or by the addition of particles These particles may often be omitted where ambiguity is not likely

Gender—Gender is not distinguished except for animate beings, and in them either (1) by difference of termination, or (2) by added words indicating sex, or (3) by different terms Thus,—

(1) <i>pō</i> , father	<i>pē</i> , mother
<i>phu</i> , grandfather	<i>phu</i> , grandmother
(<i>pu</i>) <i>nu</i> , paternal uncle	<i>ni</i> , paternal aunt.
(2) <i>sō-pō</i> , boy	<i>sō-pī</i> , girl
<i>su-pō</i> , grandson	<i>su-pī</i> , granddaughter.
<i>āsō-pinsō</i> , male child	<i>āsō pī</i> , daughter
<i>chamòng ālō</i> , bull	<i>chamòng-āpī</i> , cow
(3) <i>ār lèng</i> , man	<i>ār losō</i> , woman
<i>īk</i> , elder brother	<i>ingjir</i> or <i>tē</i> , elder sister

Number.—The ordinary suffix for the plural is *ātum*, but other words are occasionally suffixed to indicate plurality, as *mār*, a mass, quantity, or company, *òng*, many, *lī* (a respectful form used chiefly in addressing a number of persons) With pronouns the suffix is *tum*, not *ātum*, *nē*, I, *nē-tum*, we, *ī-tum*, we, including the person addressed *nàng*, thou, *nàng-tum*, ye *lā*, he, she, it, *lā-tum*, they. respectful forms *nē lī*, *ī-lī*, *nàng-lī*, *ālàng-lī*, also *nē-lī-tum*, *nàng-lī-tum*

Case—Case is indicated by position, or by postpositions The *Nominative* and, generally speaking, the *Accusative* have no postpositions, but are ascertained by their position in the sentence—the nominative at the beginning, the accusative following it

¹ When a prefix comes before *ing*, it coalesces with it into one syllable, thus, *ā+ing=àng*, *lā+ing=làng*, *chē+ing=chàng* (*ching*), *pā+ing=pàng* Apparently the form *lā* (not *lē*) is always chosen for the adjectival prefix, and *pā* (not *pē* or *pī*) for the causal prefix, before *ing*

² *Ning* means breast, mind, and in that sense numerous easily intelligible compounds of it occur, but in the words mentioned it seems to be of different origin

before the verb · but both where necessary can be emphasised by the particles *-kē* and *-sī*, which in some sort play the part of our definite article Thus —

-kē,—*nē-kē lādak an-kàngchur-sī thī-pō*, I (distinguished from my father's servants) here from hunger am dying.

nàng-kē nē-lòngsī laitā do, thou (distinguished from the prodigal son) with me ever art

lā nàng mu-kē thilòt-lā, ièng-thu-èt-lō, *this* thy younger brother was dead, and is alive again

nē-mèn-kē Ong, my name is Ong

-sī,—*konāt āchainòng-ā òk sī dāklē kedo-jī*, where should cow's flesh be here?

konāt ādohòn sī nanglī keldòng-dam, where did you get so much money from?

It is to be carefully remembered that these emphatic particles are *not* case postpositions, but may be followed by the latter *e.g.*, *jàngrēsō-kē-āphàn pulō*, he said to the orphan, and *-sī* is to be distinguished from *-sī*, suffix of the locative and (probably the same) of the conjunctive participle Another emphatic particle is *-tā*, which may often be translated 'also' or 'even' *vide* specimens

The construction of the Genitive is one of the most characteristic features of the language The genitive always precedes the noun on which it depends. When it is a pronoun of the first or second person, nothing intervenes between the two thus, *nē hēm*, my house, *nàng pī*, thy clothes But when the pronoun is of the third person, or when the first noun takes the place of a pronoun of the third person, the following noun has *ā-* inserted before it Thus *lā āpō*, his father, *Ānam āhēm*, God's house, *lā hys-ātum ālām*, this is the jackals' work, *āru-kàngsam āpòr*, day-becoming-cool time This prefixed *ā-* is really the possessive of the third personal pronoun, as is proved by the equivalence of the pronouns in the following passage from a folk-tale —

Ānsī jàngrēsō rēchō āsōpō āphàn pulō, 'lā nàng-pē nàng-rī-pèn
Then the orphan the king's son-to said, 'these your-clothes your dhoti-with

mamātlē nàng ru-ārlo nàng-lutlō-tē, nàng chinidētpō,
yourself-bedded you cage into enter if, you (they)-will-recognise

nē-pē nī rī nàng pīpō, ànkō ru-ārlo lut-nòn.' Ānsī
my-clothes my dhoti you (I) will give, then cage-into enter' Then

rēchō āsōpō ru ingpu-sī jàngrēsō nàngbārlo, ànsī jàngrēsō
the-king's son the cage opened-having the orphan let out, and the orphan

ā-pō ā rī rēchō āsōpō pīlō, lā rēchō-āsōpō ā-pē, ā-rī,
his clothes his-dhoti the-king's son gave, that king's-son his-clothes, his dhoti,

ā-lèk, ā-roī, jàngrēsō pī-thu-lō
his necklace, his bangles, the orphan (-to) gave in-return

'The orphan said to the king's son, "if you go into the cage wearing your own clothes, they will recognise you at once (*dēt*), I will give you my clothes, and then you can enter the cage" So the king's son opened the cage and let out the orphan, and the orphan gave the king's son his clothes, and the king's son gave the orphan in exchange his clothes, necklace, and bangles.'

Here *nē-pē*, *nē-rī*, *nàng pē*, *nàng-rī*, are followed by *ā pē*, *ā rī*. This use of *ā*- before every noun which has a genitive depending on it has led to that syllable becoming the common prefix of most nouns in the language, and being prefixed not only to the governing word, but also to the word governed. It is, in fact, the ordinary particle indicating relation, and thus comes to be prefixed to adjectives, e.g., *Ārnām ākethē*, God the Almighty, *lā ākibi ābàng*, that younger one, and not only to adjectives, but to postpositions *āphàn*, to, has *ā*- when used with the third person *lā-āphàn*, to him, *jàng-rēsō āphàn*, to the orphan, but *nē-phàn*, to me, *nàng-phàn*, to thee. The only postpositions used without this prefixed *ā*- are *pèn* (*pèn-sī*), with, *lē*, at, in, and *sī*, in. *āpèn* and *ēpèn* are sometimes found. As already observed, this *ā*- frequently takes the form *ē*-, e.g., *hīfai-ēhur*, a pack of jackals, *hèm ēpō*, widower, *hèm-ēpī*, widow (literally, the male or female owner of a house) ¹

The other cases are formed by postpositions, which, however, are often omitted when the sense is clear without them —

The *Instrumental* is generally indicated by *-pèn* (*āpèn*, *ēpèn*) or *-pènsī*, as *āphèl-ēpèn*, with husks, *Tèntòn-ungchàn ān-pèn kekòk*, tied by Tenton with an iron chain

The *Dative* takes *āphàn*, to or for (frequent after verbs of saying and asking), which is also occasionally used for the accusative. The sign of the Dative of Purpose is *āpòt*, for, for the sake of *pī-āpòt*, what for, why? *lopī-āpòtsī*, id., *āphàn* is also used in this sense in the phrase *jirpō-ātum-pèn nung-āròng chupijī-āphàn*, with my friends in order to make merry

The *Ablative* is formed with *-pèn* (*āpèn*) or *-pènsī* *hèlōving-do àk pèn*, from afar off, *nòn-pèn*, from now, *dàk-pèn*, from here. *Āperā* (Assamese *parā*) is also used

The *Locative* is formed with *-sī* *hèm sī*, in the house, *ādèt-sī*, in the country. We also have *ārīlō*, in, inside, under. *Lē* (properly the conjunctive participle of *lē*, to arrive) is often used as a locative postposition, for 'at, in'

Other common postpositions are,—

- āthàk*, upon, on
- àngsòng*, above, upon, over
- ārum*, below
- ābēr*, below
- ālòng*, together with (*lòng*=place)
- ādung*, *ādun*, beside, close to
- ādàk*, between
- àng-bòng*, in the middle of
- āphi*, after

ADJECTIVES are regularly formed by prefixing *ke-*, *kā-*, or *ki-* to the root, and do not change for gender, number, or case. Thus, *mē*, being good, *kemē*, good *hèlō*, distance, *kāhèlō*, far off *dòk*, savour, *kedòk*, savoury *hō*, bitterness, *kehō*, bitter *lòk*, whiteness, *kelòk*, white *ri*, wealth, *kirī*, rich. The form of the adjective is precisely the same as that of (1) the present participle of the verbal root used to form the present

¹ It may be noted that *s*, the pronoun of the first person plural is sometimes used in the same way as this prefixed *ā*. Thus: *s mū*, a younger brother or our younger brother. The pronoun of the first person is used similarly in other Nāgā languages. Hence, in some cases, *ā*, also, probably, originally represents the first person, and not like *ā*, the third — G A G

tense, and (2) the abstract or infinitive of that root, and the collocation of the sentence alone determines the meaning of the word used. When particles of comparison or other modifying elements are added to the adjective, the prefix (*ke*, etc) is often omitted as unnecessary. Thus,—

keldl, white, *lòl-hìl*, whitish

kemē, good, *mē-mū*, better, *mē-nē*, best.

leding, tall, *ding-mū*, taller.

but *làngtui*, high, *làngtui-mu*, higher, *làngtui-nē*, highest

The emphatic suffix *sī* sometimes gives the force of the superlative, as in *Ānām ākethē-sī*, God the Most High, *kemē-sī āpē*, the best garment

Adjectives sometimes precede, but more commonly follow, the noun qualified (see below as to the relative clause) as already observed, they are usually constructed with the relative prefix *ā-* when joined to a noun

Numerals.—The Cardinals are given in the list of words. The numeral follows the noun. In composition *hūnī* (except with *bāng*, person) is reduced to *-nī*, and *kethòm* to *-thòm*, as *jō nī jō-thòm*, two or three nights. *Phlī* and *theròk* are often contracted to *phlī* and *thròk*.

Generic Prefixes are commonly used with numbers, as in many other Tibeto-Burman languages —

with persons, *bāng*, as *ā òng-mār lòt tē bāng-theròk-kē*, his uncles, the six brothers
with animals, *jòn* (Assamese loan word), as *nē kethèk lòng chelòng jòn-phlī*; I saw (got to see) four buffaloes,

with trees and things standing up, *ròng*, as *thèngpī ròng theròk*, six trees

with houses, *hum*, as *hēm hum-phòngō*, five houses

with flat things, as a book, a leaf, a hoe, a knife, *pàk*, as *noḗ pàk phlī*, four knives, *lō pàk-phòngō*, five leaves

with globular things, as an egg, a gourd, a vessel, *pum*, as *vō-tī pum-nī*, two eggs

with parts of the body, and also with rings, bangles and other ornaments, *hòng*, as *lèng èhòng*, one leg, *roi hòng-nī*, two bangles

Note that *one* of anything is not formed with *isī*, but, if of persons, with *inut*, if of other things, with *ē-* prefixed to the generic determinative, one cow = *chavòng ējòn*, one tree = *thèngpī èròng* one book = *puthī ēpàk*, one egg = *vō-tī ēpum*, etc. This *ē-* appears to be borrowed from Assamese, in which it is shortened from *ek*

Ordinals appear to be formed by prefixing *bātā* to the cardinal, as *bātā kethòm* third, *bātā phlī*, fourth.¹ Distributive numeral adverbs are formed by prefixing *pur* or *phòng* to the cardinal, as *pur thòm* or *phòngthòm*, thrice

PRONOUNS.—The Personal Pronouns are,—

1st Person,—*nē*, I, *nē-tum*, *nē lī*, *nē-lī-tum*, we, excluding the person addressed.
i tum, *i-lī*, we, including the person addressed

¹ The only examples of ordinals so formed are found in the Mikir catechism (1875). In the folk tales clumsy periphrases are used which indicate that ordinals are not generally known. Thus, in mentioning five brothers one after another, we have *ālìng*, the eldest, *ādākòam*, the junior (between-coming), *ādākòam-ādām*, the next to the junior; *ādākòam-ādun-lìthòt*, the next to the next to the junior; and *ādākòt*, the youngest

2nd Person,—*nàng*, thou; *nàng-tum*, *nàng-lī*, *nàng-lī-tum*, ye.

3rd Person,—{*lā*, he, she, it, *lā-tum*, they.
(*ālàng*, he, she, *ālàng-lī*, respectful, *ālàng-ātum*, *ālàng-lī-tum*, they

These take the postpositions like nouns. The possessive prefixes have been already mentioned they are *nē-*, my, our, *nāng-*, thy, your, *lā-*, *ā-*, his, her, its, then. The possessive prefix for the first person plural, including the person addressed, is *ē-* or *ī-*, as—

<i>ē-chainòng</i>	<i>ē-handī</i>	<i>ē-pāchithukoiàng</i> ,	<i>āphu-thāk-tā</i>	<i>ē-rèng</i>
<i>our-cows</i>	<i>our-cattle</i>	<i>us-he-has-caused-to-kill</i> ,	<i>over-and-above-that</i>	<i>our-shin</i>
<i>ē-hu</i>	<i>ē-kāpesō</i>			
<i>our-lude</i>	<i>us-he-has-caused-to-smart</i>			

The **Demonstrative Pronouns** are *lābàngsō*, *bàngsō*, this, pl. *lābàngsō ātum*, these; *hālā*, *hālābàngsō*, that, pl. *hālā-tum*, *hālābàngsō-ātum*, those. The syllable *hā* connotes distance, as *dāk-sī*, *lādāk*, here, *hādāk*, there, *hā āhēm chevoilō*, he returned home from a distance.

Relative Pronouns, properly speaking, do not exist. Their place is taken by descriptive adjectival phrases. Thus, 'those s.x brothers who had gone to sell cow's flesh' is—

lā chainòng-ā-òk kejòr-dām-ātum kòrtē bàng-theròk
those cow's-flesh to-sell-going-(pl) brothers persons-s.v

and 'those persons who had carried cow's flesh (to market) returned home,' is—

lā chainòng-ā-òk kevàn-ātum hèm chevoilō
those cow's-flesh carriers home returned

It is to be noticed that in these sentences the adjectival descriptive clause precedes the noun. So also in *Tèntòn ingchin-ān-pèn lehòk ālèng*, the man whom Tenton had tied with an iron chain.

There is a word, *āling*, which is sometimes called a relative pronoun, it seems, however, to be rather a distributive. 'I don't believe what he says' = *lā keningjē āling-tā nē kro-krē*, literally, he speaking whatever, I believe not, compare *mār āling-tā ādim tòt-tòt-lē bī-nòn*, the goods, each thing in its place setting down, put, &c, put everything in its own place, *nàng kedō-āling*, *nē-tā dōjī*, you staying wherever, I also will stay.

The interrogative syllable used to form **Interrogative Pronouns** is *lo* *lomāt*, *komāt-sī*, who? *kopī*, what? *kopu*, *kopu-sī*, *kolopu*, *kolopu-sòn*, how? *lo-ān*, *lo-ānsī*, *kolo-ān*, how many? *lonāt*, where? *lonāmthu*, when?

The **Reflexive Pronoun** is *āmethàng*, self, own, but a more usual mode of indicating that the action affects oneself is to prefix the particle *che* (*chī*, *chung*, *chèng*, and rarely *cho*) to the verbal root. Thus, *lā hèm che-voilō*, he returned home (&c, to his own house), *ā-àngmār-ātum che-pu-lō*, his uncles said to one another, *che-hàng-jō*, they asked for themselves. Examples will be found in abundance in the specimens.

VERBS—The Mikir verb indicates time, present, past, and future, by means of particles prefixed or suffixed to the root. The verb does not vary for gender, number¹ or person. There is no separate verb substantive, though there are several ways of

¹ There are particles which indicate plurality where necessary, of which *jō* is that most often used.

indicating existence, as *do*, stay, abide, *plàng*, become, *làng*, exist, continue, *lê*, arrive, happen, etc. Great use is made of adjectival or participial forms, and, in narration, of the conjunctive participle. Compound roots are very extensively used, the principal verb being put first, then the modifying supplements, and then the time-index.

The **Simple, or Indeterminate, Present** is expressed by the participle with *ke-* (*kā-*) without any suffix, as *kouàtsi nang kedo*, where do you live? *vō kànggār*, the bird flies, *sārbūā thī-lòt-sī nē kāchūu*, the old man having died, I am weeping, *nē-phu lesō-kon*, my head is aching badly. This tense is, as in other languages, often used historically for the past.

The **Definite, or Determinate, Present** is expressed by the same participle with *-lō* added *lā kopt kànghov-lō*, what is he doing (now)?

The **Habitual Present**, including the Past, is expressed by the verbal root with *-lō*, as *vō-ātum-kē nē phu-āthāk inggār-lō*, the (*kē*) birds fly above our heads.

The **Simple, or Narrative, Past** is formed by the verbal root with *-lō* or *-dēt*, as *lā pu-lō* or *pu-dēt*, he said, *nē-phu sō-dēt*, my head was aching, *lā ke rī āphu-sī lōng-lō*, he, after searching, found it. Sometimes *-dēt* and *-lō* are used together *lā nē ingtōn-dēt-lō*, he abused me. *Det* appears to be a particle (perhaps once a verb, but not now used separately) indicating completeness, whether continuing in the present or not, and so may be used for the present when the state indicated by the verb is one that began in the past and still endures, e.g., 'why are you afraid?' may be expressed by *kopt āpotsi nang kāphērē*, or *kopt āpotsi nang phērē-dēt*?

The **Complete Past** is indicated by the root with *-tàng-lō* (*tàng* is a verb meaning to finish), as *lā-āpotsi nē dām-tàng-lō*, I went, or *had gone*, on his account, *tēlōng longlē phō tang-lō*, the boat *has* touched ground.

There are besides a great number of other particles indicating past time, used with particular verbs. Thus with the various words meaning 'to fall' the following are used *hā-lā che-kov-bup*, he fell down, *hēm ru-bup*, the house collapsed (= *ru-tang-lō*), *long chōng lli-bup*, the upright memorial stone fell down, *lōng-pāk klō-buk* (or *klō-tang-lō*), the flat memorial stone fell down, *thēngpī-àngsōng pēn nang klō-buk*, he fell down from the top of the tree. All these particles denote abruptness.

A **Periphrastic Past**, with the root followed by *inghov-lō* (did), must be noticed. This is probably borrowed from Assamese, e.g., *lujai-ēkhur ējai āhēn chō-klip inghov-lō*, the jackal-pack the whole of the arums ate up completely (*klip*), *sārpī inghap ingkīr-dun hēt inghov-lō*, the old woman having shut the door made it fast.

Here should be noticed the prefix *nàng*, used (as the specimens show) with great frequency in narrative. It has the effect of *fixing the occurrence to a known place*. Thus, *phak lādaksī nang thī lot methàn nang chō-dēt*, the pig died here the dog has eaten it up,—in a known place,—but *methàn pōn-dēt* or *pōn tàng-lō*, the dog has taken it away,—from a known place to a place unknown. It seems very probable that the word is originally the pronoun of the second person, and that it refers to the knowledge of the person to whom the tale is related—'as you know' or 'as you see'.

The **Future** is represented in two ways only. (1) by *pō* added to the root, to indicate an action beginning now and continued in the future, as *nē tum nōnkē labāngsō ākam āpotsi pu pō*, we will talk about this affair *now* (*nōnkē*), (2) by *-ji* added to the

root, for an action which commences later on, e.g., *bādu ārleng-tā thī-jī*, all men will die (i.e., at some future time)

As *-pō* includes the present in the case of continuing action, it may also be (and often is) used in a present sense *-jī* is restricted to future time

A compound future may be formed by adding to the root with *-jī* the termination *dol dōk-lō*; *lā thī-jī dōl dōk-lō*, he is just about to die, *àn īk-jī dōl dol-lō*, the rice is nearly all done, *àn-chō-jī dōl dol-lō*, it is near breakfast time (i.e., rice-eating), *lē-jī dol dōk-lō*, we have almost arrived, *dām-jī dōl dōl-lō*, he is about to go. A doubtful future may be expressed by *-jī* added to the present participle, as *lonāt chainòng-ā-ōk-sī dāl-sī lēdo-jī*, where should cow's flesh be here, *chainòng lenām-jī*, I want to buy a bullock

From the above it will be seen that there is much indefiniteness in the indications of time afforded by the Mlikir verb except *-tàng* for the past complete, and *-jī* for the future, the other suffixes may, according to circumstances, be rendered by the past, present, or future, but the context generally removes all ambiguity

Conditional phrases are formed by putting *-tē*, if, at the end of the first member, and the second generally in the future with *-jī*

Conditional Future,—*nang dām-tē, nang lā thek-dam-jī*, if you go you will see him; *nàng nē pu-tē, nē llem-jī*, if you tell me, I will do it

The Conditional Past inserts *āsòn* (like, supposing that) before *-tē*, *dohòn do-āsòn-tē, nē lā nām-jī*, if I had money, I would buy it

The Conditional Pluperfect modifies the second member thus,—*nàng dām-āsòn-tē, nàng lā lònglōl-jī āpòlō*, had you gone, you would have got it, *nàng nē thàn-āsòn-tē, nē lā llem-tàng-lō*, if you had explained to me, I would have done it

Other Conditional phrases —

nàng dām bōm-tē, lāl mu-chòt-jī làng, the farther you go, the more you will be tired, (*bòm*, to continue, *lāl*, to be weary, *mu-*, relative particle, *chòt*, constant affix to *mu-*, *làng*, verb, meaning 'to continue' or 'exist')

nàng chòl-pèt-àn mu-chòt-tē, chu u-pet-àn mu-chòt-pō, the more you beat him, the more he will cry

Tē may be omitted where the sense is otherwise fixed —

nàng dam pàngthui ong, chung òng jī.

you go high more, cold more will-be, the higher you go, the colder it will grow

nàng pu òng, nàng kroì-kre òng pō

you speak more, you disobey more will, the more you tell him, the more he will disobey

nàng dohon pī-ong pī, pekòn ong pō

you money giving-more give, waste more will, the more money you give him, the more he will throw away

The Imperative is, for the second person, the bare root, or more usually the root strengthened by the addition of *noi*, *thā*, or *nòn*. Thus, *pī-noi*, give; *làng-thā*, see; *pī-nòn*, give. The form with *nòn* (meaning 'now') is the strongest form. The other two are of about equal value. The other persons are formed by the addition of *nàng*

(a verb meaning 'to be necessary') to the future in *-pō* or present in *-lō* 'Let us go' = *itum dām-pō-nàng*, 'let us go to the field and plough' = *rit has-bar dām-lō nàng*, or, by using the causative form of the verb, 'let him go' = *lā kē pedām nòn*

Participles.—The **Present Participle** has the form of the adjective, with the prefixed *ke-* (*kē*) or *kā*, as *kedām*, going, *kāchru*, weeping

The **Past Participle** is the root compounded with *tàng dām tàng*, gone, *thēk-tàng*, having seen, *kāpàngtu-tàng*, fattened

Perhaps the most used form of the verb, especially in narrative, is the **Conjunctive Participle**, either the bare root, or the root with *-sī*, as *hēm chevor-sī thēk-lō*, having returned home, he saw When the past is indicated, *dēt* is used, either with or without *-sī*, as *chō-dēt jun dēt sārburā tòn ārlo kārbonng pātu-jor-sī ī-lō*, having finished eating and drinking, the old man, having quietly hidden his club under a basket, lay down, *Tētōn dohōn ālang pōng lōng-sī, rit dāmdē-dētsī, kāt jun-lō*, Tenton, having got the bamboo-joint with the money, without returning to the field, ran away

When the phrase in which the Conjunctive Participle occurs is terminated by an imperative, the suffix is not *-sī* but *-rā* Thus, 'having eaten your rice, go' or 'eat your rice and go' is *ān chō-rā, dām-nòn*, but 'having eaten his rice, he went' is *ān chō-dēt-sī, dām-lō* While *sī* links together parts of a narrative, *-rā* links together a string of imperatives

The **Infinitive** or **Verbal Noun** is identical in form with the Present Participle *kum-kīrot tūngtē kēhan ā kē nàng āryu-lōng-lō*, he heard there (*nàng*) the sound of fiddle scraping (*kīrōt*) and dancing (*kēhan*) All words beginning with *ke-* (*kē*, *kā*) may therefore be regarded as (1) Adjectives, (2) Participles forming tenses of the verb, or (3) Verbal nouns, and it will be seen from the analysis of the specimens how clearly this at first sight strange allocation of forms can be made to express the required sense

A **Future Verbal Noun**, or **Gerund** can be formed by adding *-jī* to the verbal noun with *ke-* *kehlem-jī*, to make (rejoicing is proper) this form generally occurs with a postposition, *ung arong chipi jī āphàn*, in order to make merry together.

The **Passive**, as in other languages of the same family, is unknown as a separate form It may sometimes be expressed by a periphrasis, as in the word-list 'I was beaten' = *nē lechōk ēn-tàng*, lit, 'I received a beating,' but it is most frequently found in a participial form, which is identical with the active participle, and is in fact the same thing regarded from the other side Thus 'bring the fatted calf and kill it here,' is *kāpàngtu-tàng āchamōng-āsō lādāk vān rā thu-nòn* *kāpàngtu tung* is made up of the root *ngtu*, to be fat, *pā*, the causal prefix, *kā*, the participial prefix, and *tàng*, the suffix of completion the word might mean 'having fattened,' and since in a transitive verb, which alone can form a passive, there are always a subject and an object, it is evident that the verb may be regarded as active from the point of view of the subject, and passive from that of the object. In such a phrase, moreover, the participle (as, in relative phrases, the adjectival clause) comes first, and thus calls attention to the action upon the following patient, while in an active phrase the agent comes first and the participle or noun of action after it. In the same way, the phrase 'he was lost, and is found again' is rendered *ngbō dēt-tā, lōng thu lōk lō* this might equally well (since

no pronoun is expressed) be rendered actively 'I had lost him, now I have found him again' Thus the absence of a formal passive, in a language required to express so simple a stage of thought, is not found to be an inconvenience

The Negative Verb is a very interesting and remarkable feature of the language A separate negative root, formed by prefixing or suffixing a negative particle and conjugated in the same way as the positive, is indeed a common property of Tibeto-Burman speech, but in Mikir this secondary root is formed in an exceptional manner The syllable *-ē* is added to the primitive, as *un*, can, *un-ē*, cannot, is unable But when the root begins with a consonant or a nexus of consonants, these are repeated before the added syllable *thèk*, see, *thèk-thē*, see not *dām*, go, *dām-dē*, go not *kroi*, believe, *kroi-kre*, disbelieve, disobey *mèk-pràng*, awake (eye-open), *mèk-pràng-prē*, not awake When the verb is of two or more syllables, the last is chosen for reduplication as *inghoi*, do, *inghoi-hē*, not do. *ingjinsō*, show mercy, *ingjinsō-sē*, not show mercy *chin* (Assamese loan-word), recognise, *chin-nē*, not recognise

The secondary root thus obtained is conjugated just like the positive root, except that the time-index is more often dropped as unnecessary, owing to the context showing what the time relation is

In the Imperative, the reduplication is not used the particle *-ri* is added to the positive root *thèk-nòn*, see, *thèk-ri* or *thèk-ri-nòn*, see not.

It may be added that this method of forming the negative by reduplication is not peculiar to verbal forms, adjectives are also negatived in the same way *lesō*, in pain, sick, *sō-sē*, not sick, well *làngjinsō*, merciful, *làngjinsō-sē*, merciless but, as there is no distinction between an adjective and a verbal or participial form, this is not remarkable¹

Besides this organic negative, there is a periphrastic negative formed by adding the word *āvē*, is not *Ārnām ābàng āvē*, *lechàng āvē*, *kāpetàng āvē*, God has no body, no beginning, no end (*lit*, God his-body is not, beginning is not, end is not) The *ā-* in *āvē* is the usual *ā-* of relation, and may be dropped, *ālām-āvē*, without a word, *lām-vē*, wordless, dumb *Ke-* may be prefixed, yielding *kāvē*, used as an adjectival negative *kedo-kāvē*, literally 'being-not-being' is a common expression for 'all',—Italian *tutti quanti*

Interrogative sentences are formed (when not containing an interrogative word formed with *ko-*) by adding *mā* at the end 'are you planting the arums uncooked?' = *nàngtūm hèn ākēcē ke-ē mā*, 'is it true?' = *sākhut-mā*, 'having a bullock already, why should I buy one?' *chānòng do-kòk-lē, kēnām-jī mā*

Causal Verb.—This is formed by prefixing the syllable *pe-* (*pī-*, *pā-*), which is probably the root *pī*, meaning 'give.' Thus, *chō*, eat, *pechō*, cause to eat, feed *tàng*, finish, *petang*, cause to finish, end *ingrum*, be gathered together, *pangrum*, collect *tu-dèt*, be lost, *pī-tèr-dèt*, destroy This syllable takes precedence of *che* in reflexive verbs e.g., *ē chānòng ē-pā-chi-thu-koi-làng*, our cows he has caused us to slaughter all Here *ē-* is the first person plural pronoun including the addressee, *pā-*, the causal prefix,

¹ In the Kuki Chin language called Kolrén, there seems to be optionally a somewhat similar reduplication of the verb before the negative particle Thus, we find *ra pē pēl mao yas*, did not give Here *na*, perhaps corresponds to the Mikir defining prefix *nā-g*, *pē* or *pēl* means to give, *mao* is the negative particle, and *yas* is the tense-suffix. So also, in Khami we have an Imperative *pep-nol*, do not give. In Khami the root is also *pe* or *pēl* In several Tibeto-Burman languages the suffixes are freely dropped with in the negative form Good examples are Khyang and Burmese —G A G

chi, the reflexive particle, indicating that the cows slaughtered were their own, *thu*, the verb 'to cut,' 'kill', *loi*, a particle indicating completeness, all (*chō loi*, to eat up), *lōng*, the tense-suffix.

Inceptives are formed with the verb *chēng*, to begin, used with the infinitive *ārōng lā chi pī chēng lō*, they began to make merry, or with the futuro participle or gerund in *-ji*, with the locative particle *-sī* added, as *lēdul jī sī chēng-lō*, he began to be in want

Compound Verbs meet us at every step in Mikir. Roots are heaped together, and the compound is closed by the tense suffix. Ordinarily the *first* root determines the meaning of the compound, the rest being adverbial supplements of modifying force, *chiru pī lēm lō*, pretended to weep (*chiru*, weep, *lēm*, seem, appear, *pī-lēm*, cause to seem, pretend), *lc phlōng dam ābung*, a person who will go and set fire (to the funeral pile) (*phlōng*, kindle, *dam*, go), *loi dun lō*, she consented (*loi*, agree, obey, *dun*, go with another), *nē do dun jī mā*, will you be a companion to us? (*do*, remain, *dun*, be a companion to, go with), *hēm lc dām rā jun dām nōn*, go to the house and drink your fill (*lc*, arrive, *dām*, go, *jun*, drink), *thàng tū pu hai-hē-dēt-sī i-joi-lō*, not daring to say anything, he lay down quietly (*pu*, say, *hai*, dare, *hai-hē*, negative verb, *i*, lie down, *joi*, v.l., quietly), *nàng dām lōng-lc*, you cannot go (*dām*, go, *lōng*, get, obtain, *lōng lc*, negative verb), *ārju lōng lō*, he chanced to hear (*ārju*, hear, *lōng*, get), *dām-jun lō*, he went away (*dam*, go, *jun*, run away). Some verbs take the suffix *lōt* before the suffix of past time, amongst which may be mentioned *thī*, die, *i*, lie down, and *jàng*, close (the eyes). As an example we may quote *thī tàng lōt lē*, died.

ADVERBS.—These are extremely numerous, and are, like subsidiary verbal roots, inserted between the principal verb and the tense-suffix, e.g., *thu*, again, *rēng thu-dēt-lō*, is alive again (*rēng*, live, takes *dēt* before verbal suffixes), *lōng thu-lōk-lō*, is found again (*lōng*, find, takes *lōt* before verbal suffixes). *pēt*, completely, *i pēt-lō*, he planted completely (*i*, plant), *nung lut-pēt lō*, all are entered in, they have gone in completely (*nung*, defining prefix,—see above, *lut*, enter), *klip* and *loi*, also meaning 'completely,' used with *chō*, eat, as in *chō-klip lō*, *chō-loi-lō*, he ate up, *serāk*, quickly, *ran serāk lō*, he brought quickly.

Here may be mentioned the way of forming **Diminutives** and **Augmentatives**. For the former, add *sō*, small, to the noun, *lung*, water, *làng loi*, river, *làng-loi sō*, a brook, *hēm*, a house, *hēm sō*, a hut (*ā*)*lōng*, stone, *lung sō*, a small stone, a whetstone, *aldm*, time, interval, *aldm sō*, a short time. On the other hand, the syllable *pī* added to a noun magnifies it, *thēng*, wood, firewood, *thēng pī*, a tree, *làng*, water, *lang pī*, the great water, the sea, *lovār*, a path, *lovār pī*, a highway, a broad road, *lovār sō*, a foot path.

[No 9.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

SPECIMEN I.

(Sardola Perrin Kay, 1901.)

Īnut āmunit āsō-pinsō bāng-lunī do lō Ānsī lā ākibī-ābāng
 One person child-male persons-two were And the younger-person
 ā-pū āphān pu-lō, 'O pō, mār nē kelōng-jī-ān āphārmān
 his-father-to said, 'O father, property me come to-will-whatever share
 nē pī nōn' Ānsī lā ā-mār lātum-bāng-nī thāk-dāk-lō Lābāngsō
 me 'give' And he his-property (to)-them-persons-two divided Thus
 pālōmsō āphī lā ākibī ābāng-kū ā-mār kedo-ān pāngrum-
 a-little-while after that younger person-the his-property all collected-
 pīt-sī ākāhēlō ādēt dām-jui-lō, ānsī hūdāk lā ākhāt-kāvē
 having distant country went-away, and there he wicked (lit shameless)
 ākām klēm-sī ā-mār kedo-ān pī-rēr dēt-lō Ānsī lā
 deeds doing his-property all caused-to be-destroyed And (when) he
 ā-mār kedo-ān pī-ik-dēt-lō lābāngsō ādēt ān-kāngchir ākhin-pī
 his property all had-spent that country rice-hunger famine great
 thur-lām-lō, ānsī lā-tā keduk-pāng-chēng-lō Ānsī lābāngsō ādēt āsānghō
 arose, and he-also in want-to-be-began And that country citizen
 ĩnut ālōng do chi-kidun-lō Lā phāk pī-bī-jī-sī
 one with staying himself-(he)-joined He pigs cause-to-put-to (to tend)
 ā-rīt toi-jui-lō, ānsī lā phāk kechō āphēk-ō-pēn ā-pōk chi-pāngkrāng
 his-field-(to) sent-away, and he pigs food husks-from his-belly for-himself-(to)-fill
 ingtung-lō, bōntā pāk-tā pī-vāng-rē-dēt-lō Ānsī lā āmethāng āning
 desired, but anybody to-give-came-not And he his-own mind (-in)
 che-māthā-sī pu-lō, 'nē-pō ābān-ātum tā ko-ān do, lātum
 reflected-having said, 'my-father's servants even how-many are, they
 chō-dōr-āpār āhim tā, bōntā nē-kē lādak ān-kāngchir-sī thī-pō
 eat-sufficient-very bread also, but I here rice hunger-by dying-am
 Nē thur-sī nē-pō-ālōng dām-jī, ānsī lā-āphān pu-dām-jī, "O pō, nē
 I arisen-having my-father-to will-go and him-to say-will, "O father, I

Arnəm angnō tǎngtē nǎng kethòk tǎ pǎp klēm-dèt-lō Nē-kē nǎng sō-pō
 God before then thy sight (-in) also sin have-done I thy son
 pu k'itorəm-ɿ ā-òt āvō lo, nǎng bǎn inut āsònlō nē bī-nòn " , Ānkē
 saying be called-to sit am not, thy slave one like me place " , And
 lā thur sī ā-pō ìlòng che-vàng-lō Bontā lā hēlōving do àk
 he arisen-having his father, near came But he far-off being even
 pèn, ĭ-pō thèk-dǎm-sī ĩr-b'k-chòt sī ĩngjinsō-lō, kàt-vir-lō, ànkē āchethòk-
 from, his father seen-having compassion-had, ran-hastily, and his neck
 ĩrb'k-chòt sī ĩr-u-lēm-dèt-lō Ānsī lā āphàn āsō-pō pu-lō, 'pō,
 embraced-having kissed repeatedly And him to son-his said, 'father,
 nē Ārnām lngnō tǎngtē nǎng kethòk tǎ pǎp klēm-dèt-lō, āpòtkē
 I God before then thy sight also sin have-done, therefore
 nǎng-sō-pō pu kipu ā-òt āvē-lō ' Bontā lā ā-pō bǎn-ātum
 thy son saying to-say worthy am-not ' But his father slaves
 ĩph'ln pu-lō, 'kemēsī āpō vǎn rā nǎng pindòng-nòn, tǎngtē ān ārnàn
 to said, 'best garment bringing here put-on (-him), then hand ring
 thòn-nòn, ĩkòng-tǎ kòng-up thòn-nòn, ànkē kǎpàngtu-tàng āchamòng āsō
 put-on, his foot also shoe put-on, and fatted cow child
 ĩdǎk r'ln-nòn ànkē lā thu nòn, ànkē chō-rū āròng chi-pī-lō-nàng,
 here bring and it slaughter, and eating merriment mutually make-let-us,
 thaugbǎk-mū lā nē sōpō thi-tàng-lòt tā, ròng-thu-òt-lō, ingbō tàng-dèt,
 because this my son died completely even, alive-again is, lost-completely-was,
 ĩ, lòng-thu-lòk-lō ' Ānkē lātum āròng káchipī cheng-lō
 also, found-again is ' And they merriment to-mutually-make began
 Libingsō āhut āsōpō aklòng-ābàng-kō rít-sī do-lō Ānkē lā rít-pèn
 That time son elder-person the field in was And he field-from
 vǎng sī hēm ādung nǎng-lē-lō, kum-kiròt tǎngtē kékàn ārkī
 come-having house near arrived, fiddle-scraping and dancing noise
 nǎng-irju-lòng-lō Ānsī bǎn-ātum inut hàng-sī ārju-lō, 'ko-pi āpòtsi
 there-to-hear-got And slaves one called-having asked, 'what for
 kum kiròt tǎngtē kékàn-lō ? ' Ānsī la thàk-lō, 'nàng-li
 fiddle-scraping and dancing-is ? ' And he answered, 'your-Honour's
 mu younger brother vǎng-lō Lā sī nǎng-li pō father lā sō-sē un-ē-si
 āchamòng cow child slaughtered-completely, because he sick-not (?) well
 lòng-lòk-lō ' Ānkē lā āning-thi-sī hēm lut dām ingtung-tē-dèt-lō Ānkē
 got-again ' And he angry-being house (to-) enter wished-not And
 lā āpō ingtàn vǎng-sī lā pe-dòk-lō Ānkē lā thàk-sī
 his father out come-having him soothed And he answering
 ā-pō āphàn pu-lō, 'làng thā, lā àn āningkàn nē kám nǎng-
 his-father to said, 'see, so-many years I work here

klēm-pī-bòm lō, bōntā nāng hukum kioi-krē dēt āvēng-lang, tībont
doing-continued, but thy commands obey-not (disobey) never-did, nevertheless
 nō jirpō ātum pèn ning ĭrong chu-pī-jī-aphan bī-sō
my friends with mind merriment mutually male-in-order-to goat-child
 ējōn nāt tā nē pī-pē-lāng Bontā lābāng-sō nāng sōpō ākhāt-kivī
one single even me (to) gavest not But this thy son shame-without
 ĭrlosō-ātum pèn nāng-mār chō-pī-ik-dēt ĭbāng vāng-phī, ānki
women with thy-property ate (and)-easted person came-suddenly, and
 kārāngtu-tāng āchūmōng āsō tā lī-āphan nāng thu-pīt-lō '
fatted cow child also him-for thou slaughter-completely-didst.
 Ānsī lā ā-sōpō āphan pu-lō, 'pō, nāng-kē nē-lōng-sī kaiti do, tīngtē
And he his son to said, 'son, thou me-with always art, therefore
 nē mār nē-tār kedo ĩn tā nang-mār, bōntā lī nang-mu-kē
my-property my-goods ichatei even thy-property, but this thy-younger-brother
 thī lot tī, rēng-thu-ēt-lō, ingbō-dēt tī, long thu-lok-lō, ipotkē
died completely also, alive-again-is, lost-was also, found again-is, therefore
 ĭ-lī ārōng kīchpī tangtō ĭrong che-pe do ĭ-ōt '
we merriment mutually making and merriment mutually-making is-fit'

[No 10]

TIBETO-BURMAN FAMILY

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP

MIKIR

STANDARD

SPECIMEN II.

(Saidoka Perrin Kay and H. Corkery, Esq., LL.D., 1901.)

sarpi sarburī pen hijai ātomo
Old woman old man and jackal's story

Ansī sarpi pen sarburī rit hen c lo Hen
One day old woman and old man field (in) arums were-planting Arums
ke i ihai hiju chur vang si sarpi pen sarburī iphan nang-
planting time jackals a pack come having old-woman and old man to there-
arju lo, 'O phu pen phu, nang tum hen āhevi tong
asked, 'O grandmother and grandfather, you arums are (and) hastily
ke i mi?' La tum thak-det, 'deve' Ansī hijai-ātum pu-lō,
planting (interrogative) They answered, 'yes' Then the jackals said,
'ke up si hen ke i apot Sirbura hijai iphan arju lo, 'sākhut-mā'
boiled having arums planting is fitting' Old-man jackals to asked, 'true is it?'
Hijai pu-det, 'sākhut' Ansī sarburī sarpi hen pi-up lo,
Jackals said, it-is true Then the-old man the old woman arums caused-to-boil,
ihai-ke c lo lo-i-mi hi-up tang āhen rit cjai
he planted (-them), all-day boil having finished arums field(-in) whole
c-pet lo Ansī um kangsam apor sarpi pen
(to)-planted completely Then day cool-time (i.e., at evening) the-old-woman and
sarburī hēm che voi lo Anke arjo hijai chur
the-old-man home their-own (to)-returned And (at)-night the jackal pack
vang pik-si ri cjai ihai chū klip-inghoi-lo ĩnkū ādap lā
come-together-having field whole(-of), arums eating-up did Then (at)-morning that
sirburī-jang-in-so rit nang chu ling-lo Hen cho kai nang-che-thēk-lō
old-people-couple field there their-own-saw Arums eaten-up there-their-own-saw
Ansī la-tum pu-lō 'ti hijai ihai ikam, ihai hoi nang ji,' pu-si
Then they said, 'this jackals' will (-is), revenge (to-)do necessary-will be,' saying
hem che-voi-lō ĩnkū hem lō-si, sirburā sarpī-āpbān
home(-to) then own returned Then house arrived having, old-man old-woman-to
pu-lō, 'ni kathi chi-nang pū hem irlo, pe chi um-si
said, 'I dead myself male-will house within, cloth myself-scraped-round-having
said,

i-joi-pō, nāng-kē ingtān lō jāsemēt chiru-nōn, ankē hijai vāng-rā,
lie-down-will, you outside going grievously weep, and jackals come-having,
 “pi-āpōt nāng kā-chiru mā?” pu, nung ārju-lō-tē, “sārbūrā thī-lōt si nē
“what-for thou weepst?” saying, thee ask-if, “old-man died-having I
 kā-chiru, āphu-thāk-tā phlōng-dām ibhūng āv, putong
am weeping, head upon-also (i.e., moreover), burning-coming person there-is-not, how
 inghoi āpōt-lō-nē?” pu-rā pu-nōn Ānkē hijai “nē-tum chō-dēt-pō,”
doing is-it-possible¹? ” saying say Then the-jackals “we eat-(him)-will,”
 pu nāng pu-lō-tē, “thō,” pu-rā pu-nōn Ānkē lā tum nē kechō-jī hēm
saying thee(-to) say-if, “yes,” saying say Then they me eat-to house
 ārlo nāng-lut-lō-tē, nāng chiru-pēt ān-mu-chōt-rā pu nōn, “ējōn nung-lut-lō,
within there enter-if, thou weeping-excessively say, “one there-entered,
 sārūrā, jōnī (for jōn nī) nāng-lut-lō, sārūrā, jōn-thom nung-lut-lō, sārūrā,
old-man, two there-entered, old-man, three there-entered, old-man,
 nāng-lut-pēt-lō, kaibōng pārtīng-nōn”
there-entered-all-are, club whirl”

Ānsī chō-dēt jun-dēt sārūrā, tōn ārlo
Then having-finished-eating having-finished-drinking old man, basket within
 kaibōng pātu-joi-sī, i-lō Sārūrā-kē ingtān vāng-sī chiru-pī-
club hidden-quietly-having lay-down Old-woman outside come-having to-weep-
 lēm-lō Ānkē hijai-āhur vāng-sī nāng ārju-lō, ‘pi-āpōt-sī nāng
pretended Then the-jackal-pack come-having there-asked, “what-for thou
 kachiru-lō, phī?” Sārūrā thāk-dēt, ‘sārūrā thī-lōt-lō Nē ri
weep-didst thou, grandmother?’ Old woman answered, “old-man died I companions
 āv, nē lōk āv-sī nē kachiru Āphu-thāk-tā ke-phlōng-
none (-having), I friend none-having I weep Moreover setting-fire to funeral-
 dām ābāng tā āv’ Ānsī hijai pu-lō, ‘nē-tum chō dēt-pō’
pile-coming person even is-not’ Then the jackals said, “we eat-(him)-will”
 Sārūrā tā kroi-dun-lō Hijai-ātum ējōn-ējōn hēm lut-lō, ānkē sārūrā
Old-woman also consented The-jackals one-by-one house entered, and old-woman
 chiru-pī-lēm-sī pu-lō, ‘ējōn nāng-lut-lō, sārūrā, jōnī, jōn-thom nāng-lut-lō,
to-weep-pretending said, “one there-entered, old-man, two, three there-entered,
 kēdō-kāvē nāng-lut-pēt-lō, kaibōng pārtīng-nōn,’ pu, sārūrā inghāp
all there entered-completely, club whirl,’ saying, old-woman door
 inghā-dun-hēt-inghoi-lō, ānkē sārūrā thur-sī kaibōng-pēn hijai-ātum chōk-
having-shut-tight-made, and old-man arisen-having club-with the-jackals beat-
 ārbu-lō Ānkē hijai ābāhāk thī-lō, ābāhāk-kē ārpōng tēt-rai rai-sī
severely Then the-jackals some died, some the-wall pushed(-and)broken-having
 kāt-lō
ran-away

¹ Nē is here an interrogative particle probably borrowed from the Assamese ná, with the often observe change of ā to ē

THE OLD WOMAN, THE OLD MAN AND THE JACKALS

One day an old man and an old woman were planting arums (*kachu, colocasia*) in a field. While they were so engaged, a pack of jackals came up, and said to them,—‘Oh, granny and gaffer, are the arums you are planting raw or cooked?’

‘Raw,’ they answered. Then the jackals said, ‘Arums ought to be boiled before being planted.’

‘Is that true?’ asked the old man.

‘Quite true,’ said the jackals. Then the old man made his old woman boil the arums, while he himself planted them. All day long this went on till all the arums had been boiled, and the planting of the whole field finished. Then in the evening the old pair went home. Then during the night the jackals gathered together, and ate up the whole of the arums in the field. Next morning the old couple came to look at their (*che*) field and found that all the arums in it (*nang*) had been eaten up. They said, ‘This is the work of the jackals—we must be revenged upon them.’ So they returned to their house. When they got there, the old man said to his wife,—‘I will feign to be dead inside the house. I will wrap myself (*chi*) up in a cloth and lie quite still. Do you go outside and weep bitterly. The jackals will come and ask why you are weeping. If they do so, say, “I am crying because my old man is dead—besides, there is no one to set a light to the funeral pile, what am I to do?” Then if the jackals say, “we will eat him up,” agree to this. Then if the jackals come into the house to eat me, do you weep as hard as you can, and say, “One has gone in, old man! two have entered, old man! three have entered, old man! all have gone in! fall upon them with your club.”’

Then after having eaten and drunk the old man hid his club in a bamboo basket and lay down quite quiet, and the old woman went outside and pretended to cry. Then the pack of jackals came and asked her, ‘Why are you crying, granny?’ The old woman answered, ‘My old man is dead. I have no companion, no friend, that is why I am crying, besides there is no one even to set a light to the funeral pile.’ Then the jackals said, ‘We will eat him up for you.’ The old woman agreed, and the jackals one by one entered the house. Then the old woman, pretending to weep, cried, ‘one has gone in, old man! two, three have gone in! all of them have gone in! Whirl your club!’ Then she shut the door tight and made it fast. So the old man rose up and belaboured the jackals with his club. And of the jackals some died, and others thrust themselves through the wall of the hut and ran away.

[No 11]

TIBETO-BURMAN FAMILY

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP

MILK

STANDARD

SPECIMEN III.

(Sardola Perrin Kay and H. Colker, Esq., LL.D., 1901)

Tenton atoms
Tenton story

[illegible]

hai-kebai 1	plough driving-for	ach inòng	bullock's	amoi	back(-ou)	inghàn	vit-lō,	lukt	'nē	làng
it dèt lō,	this after,	phu,	grandfather,	pu	l'ontòn	mul	rubbed,	and	'I	water
pu dèt,	said,	'hèm	'house(-to)	lê dàm-rā	going	Jun-dàm nòn	'Tàngtē	pu lō	Bāmòn-pō	Brahman
pī-pē-dèt tē,	give not if,	ko pu-lō ?	how ?	pu	saying	Tèntòn	pu-lō	'Nàng	Then	nē-phī
pu	Bāmòn pō	pu-lō	phī	phī,	my	grandfather	pu-dèt,	'nē	nàng	give-not
saying	Brahman	said	Then	Tèntòn	said	'You	pī pē-tē,	nē hàng-nòn,	'me	call,
pu dàm-lō,	'O	phī	Granny,	phī,	nē	house	dàm-sī	sārpī-āphàn	old woman to	
tàng-hō	chamòng	kenàm-jī	(I-) want	bullock	doḥḥ-lō,	ke-nàm jī mī ?	chamòng	bullock	already being	buy-will why ?
chamòng	bullock	kelòk	làng thā	white	look at	Sārpī	Old woman	pu-dèt,	'nē	nàng
ch inòng	bullock	làng pòng	nē	'làng pòng	me	(she-)gives not,	'pī-nòn,	'give,	pu	saying
l'ontòn,	Tèntòn,	Bāmòn pō	sārpī-āphàn,	old-woman-to,	vàn-sī	brought-having	Tèntòn	nàng-pī-lō	Ānkē	Tèntòn
dohòn-ālàng-pòng	the money-chunga	lòng-sī	rit	dàm dē dèt-sī	gone-not-having	kāt-jui-lō	ran away	Bāmòn-pō	Rahman	ko nāt-lō ?
lòng-sī	got-having	rit	field	vàng-vē-dèt-sī,	'Tèntòn	hèm	house	Sārpī	Old-woman	thàk dèt,
Tèntòn	rit	field(-to)	come-not-having,	'Tèntòn	ko nāt-lō ?	where-is ?	Old-woman	thàk dèt,	"nàng	answered,
Tèntòn	rit	field(-to)	come-not-having,	'Tèntòn	ko nāt-lō ?	where-is ?	Old-woman	thàk dèt,	"nàng	answered,
āphàn	to	nàng ārju-lō,	there asked,	'Tèntòn	ko nāt-lō ?	where-is ?	Old-woman	thàk dèt,	"nàng	answered,
dohòn ālàng pòng	money chungā	pī-nòn	give,"	pu	nàng	you	called out having,	I	dohòn-ālàng-pòng	money chungā
nàng lō-lō	mō-pèn lō	nē	long ago	I	there-sent (it).	Ānsī	Bāmòn-pō	pu-lō,	'tàng tē	'so-then
lā	kāt-tàng-lō	hun-g-dun	to-follow after (-him)	hun-g-dun lo	(he) followed-after (-him)	Bāmòn-pō	the Brahman s	moḥòn-pèn	money with	l'ol ō ñròng
he	an-away (-with-it)	hun-g-dun lo	(he) followed-after (-him)	Bāmòn-pō	the Brahman s	moḥòn-pèn	money with	l'ol ō ñròng	king's-town	dàm-sī,
jun-dèt-sī	drunk having	he	an-away (-with-it)	hun-g-dun lo	(he) followed-after (-him)	Bāmòn-pō	the Brahman s	moḥòn-pèn	money with	l'ol ō ñròng
Tèntòn-kē	Tèntòn	Bāmòn-pō	the Brahman s	moḥòn-pèn	money with	l'ol ō ñròng	king's-town	dàm-sī,	gone-having	

rēchō āsōmār-pèn khādōt-pāthu-lō Ānkē rēchō-īsōmāi Tēnton onēn
king's-children-with courtes gambled Then king's-children Tenton's name
 āiju lō, 'nàng mēn ko pu' Tēnton thāk dēt, 'nē-mēn-kē Ong'
asked, 'your-name what?' Tenton answered, 'my-name Ong (maternal-uncle)'
 Ānsi rēchō-āsōmār Tēnton-aphān 'Ong' pu terām-jō lō Ānkē
Then the-king's children Tenton-(accusative) 'Ong' saying called Then
 lā bāmōn-pō-tī Tēnton nāng-kūi dun ipōt khādōt kīpāthu
that Brahman-also Tenton seeking-after by-reason-of courtes gambling
 ālōng nāng-lē dun-lō Tēnton-kē bīmon-pō iphīm chīm-nē-ibing
place there-arrived-at Tenton the-Brahman (accusative) recognising not-person
 āsōn-tōt rēchō-āsōmār-ālōng khādōt pāthu-mā-pāthu-lō Ānkē rēchō-
like king's-children-with courtes went on-gambling Then king's-
 āsōmāi Tēnton-āphān, 'Ong apai lē-lō,' pu jō-lō Ānsi
children Tenton-to, 'Ong's turn-(to-play) has-come,' said Then
 bāmōn-pō rēchō-āsōmār 'Ong' pu-jō ārju-lō, lā-tum i-ōng
the-Brahman king's-children 'Ong' saying heard, then maternal-uncle(ong)
 chenānām-bōn pu-sī thāng-tī pu-hri-hē dēt-sī
really saying (i.e. thinking) anything to-say-dared-not-having
 i-joi-lō, khādōt kīpāthu-ālōng ā-mēk jāng-lot Ānkē
lay down-quietly courtes gambling-place(-in) eyes closed Then
 Tēnton-ātum khādōt-pāthu tīng-lō Tēnton rēchō-īsōmār-iphān
Tenton-and-his-companions courtes-playing finished Tenton king's children-to
 pu-lō, 'phārō isī ādohōn nē pī-nōn lī nē-bān nāng
said, 'hundred one rupees me give, this my-slave here
 pī-tekhāng-pō' Ānkē rēchō-īsōmār līmōn-pō-ānām phārō
(I)-will-leave-for-you' Then the-king's-children the-Brahman's-price hundred
 isī ādohōn Tēnton pī-lō, ānkē Tēnton dohōn phārō isī lōng-sī
one rupees Tenton gave, and Tenton rupees hundred one got-having
 kāt jui-lē-lō Ānkē bāmōn-pō ā-mēk prāng-sī rēchō-āsōmār-iphān
ran-away-again Then the-Brahman his-eyes opened-having king's children-to
 nāng-ārju-lō, 'nānglī-tum-ālōng khādōt-nāng-kīpāthu-dun ā-osō ko-nātlō?'
there-asked, 'You-Honours-with courtes-here playing-companion boy where?'
 Rēchō-āsōmār pu-dēt, 'nāng lābāngsō ā-osō ā-bān pu-tē, nē-tum phārō
King's children said, 'you that boy his-slave called-since, we hundred
 isī ādohōn pī-sī nāng nām-dun-tāng-lō āpōt-kē nīng dām-lōng-
one rupees given-having you bought-have therefore you to-go-get-
 lē, nē-tum ā-hēm nāng bān do-nāng-pō'
not, our house-(in) you slave remain will-have-to (nāng, verb of necessity)'
 Bāmōn-pō pu-dēt, 'ai pōmār-lī, ko-pu-sī nē kārju-jē dēt-lē dohōn
The-Brahman said, 'O fathers, how me asked-not-having money
 kīpī-dun-pē-joi-dēt mā? Nē dohōn-tā lā phārō isī
(you-)give-for-nothing-at-all ? My money-also he hundred one

STORY OF TENTON

Once upon a time there was a Brahman and his wife, who had neither son nor grandson Tenton, wandering about, came to the Brahman's house The Brahman said to him,—‘Why have you come?’

He answered,—‘I am a wanderer’

The Brahman said, ‘Then will you stay with us and be our companion?’

Tenton answered, ‘If you will treat me kindly, I will stay with you I have no place to live in, and am a wanderer’

‘Very well, we have neither son nor grandson, so that when I go to the field to plough there is no one to pick a mote out of my eye, if you stay with us, I shall have company when I go to the field,’ the Brahman said

‘Very good, I will stay with you,’ Tenton replied, and he took up his abode with them

Two or three nights passed, when the Brahman said, ‘Let us go and plough in the field,’ and Tenton went with him After ploughing for a certain time, Tenton rubbed some mud on the back of the bullock with which he was ploughing, and said to the Brahman, ‘I am very thirsty, Grandfather’

The Brahman said, ‘Go to the house and get a drink’

‘But what if Granny does not give me to drink?’ said Tenton

‘If she does not, then call out to me,’ said the Brahman Then Tenton went to the house and said to the old woman, ‘O Granny, Granny, my grandfather says, “bring out the bamboo-joint with the rupees in it, I want to buy a bullock”’ The old woman said, ‘I won’t give it you, we have a bullock already, why should we buy another?’

Tenton answered, ‘Look there in the ploughing place, do you see the white bullock?’

The old woman said, ‘I cannot give it you’

Then Tenton called out to the Brahman, ‘She won’t give me the bamboo-joint’

The Brahman called to the old woman, bidding her give it Then the old woman brought the bamboo-joint with the money in it and gave it to Tenton, who, when he had got hold of it, did not go back to the field, but ran away

Then, about noon, when Tenton did not return to the field, the Brahman came home and asked his old woman where Tenton was. She answered—

‘You told me to give him the bamboo-joint with the rupees in it, and I sent it by him, long ago I sent it’

Then the Brahman said, ‘So then he has run away with it, I must follow after him’ After taking his food he accordingly pursued Tenton

Now Tenton, after getting hold of the Brahman’s money, went to the King’s town, and began to gamble with the King’s sons The King’s sons asked him his name Tenton said that his name was *Ong* (‘maternal uncle’) and the King’s sons called him by that name Then the Brahman, in the course of his search after Tenton, arrived at the place where they were gambling Tenton, as though he did not know the Brahman, went on gambling The King’s sons said to Tenton, ‘It is Ong’s turn to play.’

The Brahman, hearing the King’s sons call him ‘Ong,’ thought that he was perhaps really their maternal uncle, and not daring to say anything, lay down quietly and went to sleep in the place where they were gambling

When Tenton and his companions had finished their play, Tenton said to the King's sons—'Just give me a hundred rupees, and I will leave with you this slave of mine'

Then the King's sons paid over to Tenton a hundred rupees as the price of the Brahman, and Tenton, when he had got the money, ran away again. Then the Brahman, awaking from his sleep, asked the King's sons, 'Where is that lad who was gambling with you with cowries?'

The King's sons answered, 'Why, that young man said you were his slave, and we have bought you from him for a hundred rupees, you cannot therefore go away. You will have to stay in our house as our slave.'

The Brahman said, 'O my fathers! Why did you pay away money for nothing at all without making any enquiry from me? This fellow has robbed me of a hundred rupees, and I am pursuing him, but seeing him gambling in your worshipful company I waited a little while, otherwise I would long ago have seized and carried him away.'

The King's sons said, 'Oho! is this really so? Since he has cheated both of us so much, let us go and seek for him, taking iron chains with us, if we lay hands on him, we will bind him hand and foot.'

Then all the people of the King's whole country took iron chains and went in search of Tenton. Now Tenton, meeting a man who had an iron chain with him, said to him, 'Friend, what is the reason why you are carrying about an iron chain?'

The man answered, 'If I meet Tenton, this chain is to bind him with, hand and foot, friend.'

'Is it so?' said Tenton, 'how is this chain to be put upon his hands and feet? please explain to me, friend, if I come across Tenton, I also would like to bind him.'

Then that man, to show Tenton, put the chains on his own hands and feet, so that he could not release himself. Then the real Tenton called out to all the people round about, 'Tenton is caught, come here!' and himself ran away. Then all the men came up together and beat severely the man whom Tenton had tied up with chains. He cried, 'I am not Tenton!'

'You are not Tenton?' said they, and beat him more and more, till in the end that man died from the blows he received.

Sir Charles Lyall makes the following remarks on the above story —

Notice the Assamese words,—*has* (in *hai-bai*), from Ass *hāl*, plough (final *l* in Mikir becomes *i* or *y*), *dohòn*, for *dhan*, money, rupees (*dh* is an unknown sound in Mikir except in loan-words, and is therefore resolved into *d* and *h*), *chin*, to recognise. *Pō* in *bāmon pō* is a syllable indicating respect = father. *Pèngànsō* or *pèngnànsō*, a wedded pair (*pèngàn* = husband).

Notice also the idioms *hai-bai-mā-bai sī* and *pāthu-mā-pāthu-lō*, where the interrogative particle *mā* is used to indicate an indefinite continuance of the action.

The syllable *-i* in *hai lebai i āchamong*, bullock used for ploughing, indicates purpose, and frequently occurs in such adjectives.

Notice also the honorific forms used of the king's sons — *jō* in *teràm jō-lō*, called, *pu-jō-lo*, *pu-jō*, said, which is a plural of honour, and the *lī* in *nàng-lī tum ālòng*, *pō mār lī*, also indicating respect.

The *ē-* in *ē-kechōbēi*, has cheated us both, is the plural of the pronoun of the first person, including the person addressed, while *nē* excludes the addressee.

In *ādēt-īsī* notice the idiomatic use of *īsī*, one, to signify *the whole country*

Lāng-pòng, the bamboo-joint (commonly called *chungā*) used in Assam to hold water (*lāng*), is used also as a receptacle for other things, as hole for money. The back of the bullock was rubbed with mud apparently that it might become invisible to the old woman, and lead her to think that it had run away or died, and that it was necessary to buy another. *Khādot*, cowrie, *pāthu* (or *pātu*) to ludo, the two together signify to gamble with cowries. *Ni* (*āni*) is apparently self-locking handcuffs or fetters, which once locked cannot be opened without a key

I am indebted to the kindness of the Rev P E Moore, who has for years worked as a missionary among the Mikirs, for the following additional version of the parable of the Prodigal Son. The words and sentences in the list following headed 'Mikir (Nowgong)' are also furnished by that gentleman. The Mikir words are spelt according to the general system of transcription used in this Survey, which differs slightly from that used by Sir Charles Lyall in the preceding grammar and specimens. It will be observed that, instead of his *ā* and *ā̄*, we have only *ā*, and that instead of *è*, *e* and *ē*, we have only *e*. Instead of *ò* and *o*, we find *ā*, representing the sound of *a* in 'all,' which, according to Mr Stack, does not occur in Mikir. The letter *ā̄* is invariably marked long, short *u* does not appear. The use of *ā* and *ā̄* probably represents local varieties of pronunciation. The other discrepancies are matters of detail, and are of little importance. We may also note that the prefix *chī-* seems to be used even when a reflexive sense is not required. Thus, we have *chī-tān nān*, clothe (not oneself, but some one else)

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB GROUP

MIKIR

STANDARD.

STANDARD TRANSLITERATION

(DISTRICT NOWGONG)

(The Reverend P. E. Moore, 1899.)

Inūt ā-mōnit-kə āsō māi bāng-hīnī lā Ākibī ā-bāng-ke
A-certain man's sons persons-two were The-younger person
 ā-pō āphān pū-lā, 'pō, nāng mār-ke ne phārmān ne pī-nān '
his-father to said, 'father, your substance my portion me give'
 Lī-sī āpō-ke ā-methāng ā-mār ān lā-tūm āphān chī-thāk-pet-lā
There on the-father his-own property all them to divided
 Mō ālam-sō ihūt ākibī ā-bāng-ke kādōkāvē ā-mār pāng-rūm-sī
After a-little time the-younger person being-not-being(all) his-substance gathering
 ā-kāhelō ādet dām-jūi-lā, lāpen hā-nātū kām hīngnō klem-rā
a-distant country journeyed-away, and there work bad doing
 ā-mār ākejojo pī-vīr-det-lā Ān-sī lā kādōkāvē
his-substance uselessly caused-to-perish And-when he all
 ik-tāng-lā, hā-lābāngsō ā-det-sī ānkāngchīr ā-khim thūr-hām-lā,
had-spent-entirely, that country-in hunger famine arose,
 lā-sī lā-tā ke-dūk-jisī cheng-cheng-lā. Ān-sī hā-lābāngsō ā-det
there-on he-also want-to began And that country
 āsānghō inūt ālāng chīkī-dūn-lā, lāpen ā-lāng-lī phāk pe-chō-jisī
citizen one with (in) refuge-abode, and he swine cause-to-eat-to
 lā ā-rīt ānāt toi-jūi-lā Lāpen ā-phāk ke-chō ā-hū-sī ā-methāng
him his-field into sent-away And the-swine food husks-with himself
 'chīpāng-kāng-jisī ā-ning hāng-lā, lāpen lā-āphān āpāk tā pī-pē det-lā
filled-to-be his-mind called, and him-to everybody give-not-did
 Bāntā ā-methāng ā-ning chemātā-tū-sī pū-lā, 'ne pō ā-sāhār
But his-own mind thinking again-in said, 'my father's hired-servants
 bāng-kōān ā-him ke-chō dār-lā, ā-hīn-tā dō-lāng, lāpen ne-ke
persons-how-many their-bread food suffices, a-surplus-also remains, and I
 ān-kāngchīr pen dāh-sī vīr-det-pō Thūr sī ne pō ānāt che dām-jī,
hunger from here perish Arising my father to I-go-will,
 ālāng-lī āphān pū-jī, "pō, sīning āngnō nāng-li-tā āngnō ne
him to will-say, "father, heaven before you-also before I
 pāp klem-tāng-lā. Nān pen nāng-li sōpō ke-pū ne ke āāt
son did-completely Now from your son to-be-called I worthy

āvē-la nāng sākār inūt āsin-sī ne chī-bī-panhak-noi "
nothing-am. your hired-ser cant one like me male "
 Lāpen thūr-sī ā-pō ānāt vāng la Bantā ī-pō-ke helōving pen-sī
And arising his-father to came But his-father far-away from
 tek-dām-la, lāpen kāngjinsō-sī kānghān-la, lāpen kīt-sī ī-chīlak
saw, and compassionately loved, and running his-neck
 ārbāk dāmchek-sī lī phān ārū lem-det-la Ān-ke ī-sōpō ilāng-lī
clasping embracing him to kiss gave And the-son him
 āphān pū-la, 'pō, sining ingnō nāng-li-tā āngnō ne pīp
to said, 'father, heaven before you-also before I sin
 klem-tāng-la nān pen nānglī sōpō ke-pū ne-ke iat āc la '
did-completely now from your son to-be-called I worthy nothing-am '
 Bantā ā-pō-ke bān-ātūm āphān pū-la, 'ā-ke me-nē āpō vān-serīk-rī
But the-father bond-servants to said, 'the-bes! robe bring-quickly-ing
 lā āphān chī-pīndeng-noi, ā-rī-tī ārnān chī-tan-nān, ā-keng-tā
him to put, his-hand-also ring put-on, his-feet-also
 kengap chī-tan-nan; lāpen hā-pīng-tū ā-chānang-āsō vān-rī
shoes put-on, and the-caused-fat(fatted) cow-child(calf) bringing
 thū-noi, lāpen i-tūm chō-rā ī-ning ārang-bōhang la-nīng, tāngbūkmā
kill, and we eating our-minds merriment mal c-must, for
 lā ne sō thī-tāng-la, ākō reng-et-sī-dō, ingbō tāng-det-tā,
this my son died-completely-we and alive-again-is, lost-completely-we-as-also,
 lang-tūlak-lā ' Lā-sī bālā-tūm ī-ning ā-rāng-bōhang-jīsī
found-again-is ' And they their-minds merry-to-be
 pāng-cheng-dūnlak-la
began

Lā ā-sōpō ā-kleng ā-bāng-ke ā-rīt-sī dō-la Lāpen ālāng-lī vāng-sī
The son elder person the-field-in was And he coming
 hem ādūng nāng-lē-rā mūrī ke-būt ke-kān ārkī-tā ārjū-laug-lī
house near arriving clarinet blowing dancing sound-also (to-)hear-find-did
 Ānsī ālāng-lī bān inūt hāng-sī ārjū-la, 'ke-būt ke-kān
And he bond-servant one calling asked, 'blowing(ie, music) dancing
 pī-āpat? " Ānsī lā ā-lāng-lī āphān pū-lā, 'nāng mū
what-for? " And he him to said, 'your younger-brother
 vāng-la, lā-sī nāng-lī pō-ke lā ā-prān ke-mesen mesen kā-pāng-reng-sī
comes-is, and your father his life well well alive
 ke-lāng-tāng āpat, kā-pāng-tū ā-chānang-āsō chō-thū-la ' Bantā lā
received-did for, the-caused-fat cow-child (a)-eat-cut-did ' But he
 ā-ning thī-sī lūt ingtung-tē-det-la, lā-sī ā-pō āngtān vāng-rā
his-mind angering enter wish-not-did, and his-father out coming
 lā āphān chung-dūk-la Bantā lā ā-pō āphān thāk-sī pū-la,
him (accusative) entreated But he his-father to answering said,

'lāngtā-ti, ne-ko ningkān lān nāng-li ā-kām klem-bām-lā, nāng-li
 'see, I years so-many your work do-constantly, your
 ā-hūkūm-tī kroi-bām-lā, te-bāntā ne jīrpō-ātūm ā-lāng ā-ning ā-rāng
 command-also obey-constantly, and yet my friends with mind merry
 k.ā-ohi-bi-jī āpāt nāng-li bī-so ejān-pot ne pī-pē-det bāntā
 making for you goat child(lyd) one-only me give-not did but
 labāngsū nāng sōpō, ā-mek-kāngtāng-ātūm ā-lāng, nāng mān
 this your son, has lots with, your substance
 pī-vīr-det ā-bāng, lā vāng-tūphī-rā lā āphān kā-pāng-tū-tāng
 caused-to-perish the-person, he com-again-ing him for the-caused-fatted
 ā-chainang-isō nāng ohō-thū-la' Lāpen ālāng lā phān pū-lā, 'āsō
 cow-child you (to) eat-out-did' And he him to said, 'son
 nāng-ke kai-tū ne lāng-sī dō dūn-lā, lāpen ne mār ke-dō-ān
 you always me with abide, and my property as-much-as-is
 nāng mār la Bāntā ī-ning ā-rāng-bōhāng ke-klem-jī ā-īān dō-lā,
 your property is But our-minds merry to-make fitting was,
 tāng-bāk-mā labāngsū nāng mū thī-tāng-lāt-le, ke-reng-tū-et-lā,
 for this you younger-brother dead-entirely-was, alive-again-is,
 ingbō-tāng-det-tū, lāng-tūlāk-la'
 lost-entirely-was-also, found-again is.'

BHOI MIKIR DIALECT

This dialect is spoken in the north-east of the Khási and Jaintia Hills District, bordering on Nowgong. 'Bhoi' is a Khassi word meaning non-Khassi subjects of the Khassi chiefs in the low hills north of the high plateau of Khassi-land, and includes Lálungs and Gārōs as well as Mikirs. The Assam Census Report of 1891 doubtfully classes Bhoi as belonging to the Khassi family, but an examination of the specimens shows that the dialect is certainly Mikir. The specimen is, however, written according to the system of sound rendering used in Khassi, and is particularly valuable as giving independent testimony as to the correct pronunciation of Mikir words.

It is to be regretted that the specimens which I have obtained through the kindness of the Deputy Commissioner of the Khási and Jaintia Hills are not as accurate as could be wished. No attempt has been made to mark the length of the vowels,¹ and the inter-linear translation is certainly wrong in part. The latter, when my knowledge extended to the task, I have corrected in a few places, but most of the passages have been left untouched. Such as it is it shows that the dialect is certainly Mikir.

The speakers dwell in the vicinity of the Syntengs, and hence they have adopted some Khassi expressions. The principal of these are, (1) the use of *ha* for the accusative or dative, *prefixed*, as in Khassi, instead of the Mikir *āphān* *postfixed*, (2) the use of *to* in the imperative in lines 1 and 5 of the second page of the specimen, and (3) some cases (chiefly in Nos. 220—241 of the list of words and sentences) of the use of the Khassi instead of the Mikir (Tibeto-Burman) order of words. One striking Khassi feature in the parable is the almost complete absence of the Conjunctive Participle, and the use in its stead of the perfect *-lo*, or the present-future *-po*.

The main body of the specimen is in Mikir. The spelling is not consistent, and I do not venture to compile a grammar from the imperfect materials available. It must suffice to note that the principal difference between this language and standard Mikir is (if the spelling is to be trusted) one of pronunciation. Thus the standard *ō* regularly appears as *uh*, as in *duh*, was, for standard *dō*, *a-suh* for *ā-sō*, a son. Standard *ch* appears as *sh* (the former letter not existing in Khassi). Thus we have *sh-pleng* for standard *ch-plēng*, be filled, *ankangshu* for *ānkāngchū*, hunger. It sometimes appears as *j*, as in *li-jung* for *he-chēng*, began, *jainong* for *ohaināng*, a cow. We may also note a plural formed by suffixing *ki-ong* or *ke-ong* (the Mikir for 'many,' 'much,') and an Imperative by suffixing *noij* (*pi-noij*, give) or *nonj* (*shu-lam-i noij*, call not) instead of *noi* or *nān*. The verbal adjective with the prefix *hi* is used throughout to represent the present tense, as in *hi long-thu*, he is found again.

The speakers of the Bhoi dialect are confined to the Khási and Jaintia Hills and number 10,080 souls.

¹ This remark applies also to the list of words.

[No 13]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGA-BODO SUB-GROUP

MIKIR

BHOT DIALECT

(DISTRICT, KHĀSI AND JAINTIA HILLS)

Ingut arleng duh a-suh pinsuh bang him Akbuh
One man(-of) was his-child male persons two. The-youngest
 kipu hr a-poh. 'O poh, ne phan ne-pinoij jiu apot ajat-ajat-tah'
says to his father 'O father, me to to-me-give whatever due every-kind'
 An-i alang. a-mar kaduh-kaweh thuklo Aphi aini ding-do labangsuh a-suh
Then he his-property all-things divided After days long-not this his-child
 akbuh-abang, anko kaduh-kaweh shi-thur-neilo, anke damlo
the-youngest, then what-is what-is-not (everything) gathered-together and went
 hawar aka-luluh Pen ha-dak-thah ka-pi-ik dam abaha alang ka-padai
country far And there-also spent went share he (in)-pride
 pang-o dam, lapu mat-mat pine pine shi-pi-ik damlo Anko ningkan
boast (?) went, therefore suddenly all things spent went And year
 aka-hinguh akithe-pih nang-koklang ha-labangso a-hawar, anke ki jing
bad great-ly came-out in-that country, and began
 ki-duk ki-shi-thuk-lo Anko bangso arong arleng-pen jalanglo, alang
distress feeling And that village man-with becomes-companion he
 toilo ha a-pam phak ki-wi dam Anke a-pok kar-i ka-shi-pi-pleng-j,
went (him) to his-field pigs to-keep went And his-belly wished fill-itself-to,
 phak ki-shu ason phak-ch alang phan pi abang aweh Anke
pigs eaten like husk him to giving person was-not Then
 pranglo mathalo alange pu, 'Bang loan ma
he-became-raoused he-considered he said, 'Persons how many (interrogative particle)
 ne poh aban ki-shu ason ki-ong-pih ne-keh dah ankanishir ki-thi po
my father's servants who eat even man I here hungry dying-am
 Ne thur phlut-po ne poh along dam-po, anke ne alang phan
I will arise-straightway my father to will-go, and I him to
 pu po, "O poh, ne pap shi-planglo ha sneng nang-mik
will-say, "O father, I sin have-done against heaven (and) thine-eyes
 angden, ne nang-suh pura ne shi-kam-rih-nonj Ne pashiplang-nonj
before, me thy-son saying me call-not He make
 nang ban ingut ason'' Anke thur-phlut-lo a-poh
thy servant one as'' And started-at-once-he his father
 along damlo Ha-ashar-si duh, lang (r la) a-poh shi-thuklo, anke shing-jin-
to went Far-off being, his father saw and had-

asuhlo anke kat lo a-shuthok ki-domlo, anke . ai-ulo And e bangsuh
compassion and ran his-neck embraced, and lived (him). And that
 asuh alang phan pulo, 'O poh, ne pap shu-plang-lo, aneng aphan
son him to said, 'O father, I sin have-done, heaven against
 nang mik angden, ne nang-suh pura ne shi-tam-rih nonj'
thine eyes before, me thy son saying me call-not
 Anke a-poh banatum aphan kipu, 'wan-nonj pe akimesi to pi-um
And the-father the servants to says, 'bring cloth best put-on
 alang-phan, urau a-ri bi-non, an a-king op bi-non, anke to
him-to, ring his-hand put-on, and his-foo' shoes put-on, and let (us)
 sho lo-nang, labingso ne suh rikithi-tranglo, li-rung-thu-et, an
feast make-must, this my son dead-was, is-alive-again, and
 kiwir-tang, ki-long-thu' Anke shu-hok-shinglo
lost, is found-again' And they-began-to-be merry .
 Anke asuh akling ha-rit-si duh Labangso a-hem adung anwanglo,
And son eldest in a-field was He' his-house ear came,
 lun ki-lun ki-kan ason arjuh-longlo Anke a ban ingut aphan irne
singing dancing like heard And servant one to called
 pu-si 'la kanghoi-ma' punoj' 'Nang kotte kewang-si nang-poh
saying 'this business what? say' 'Your brother having come, your-father
 anong ki-pilo, ki-longlo sosesi in ch lasi nang-kila-lo'
feast gave, received (?) ill-not health (?) good (?) therefore it-is-necessary-to-rejoice,
 Aneng-kathih anha ha hem uruh-dam-et, labangso apoh hi
(In)-anger declined to house within to go, his father to
 alang-long damlo, ansi shu-hang damlo Ansi alang a-poh aphan pulo,
him-near went, and entreated went And he his-father to said,
 'mathanon, la-an aningkan ne nang ban ka-shiplang, namthu si
'consider, so many years I thy servant have-made myself, when (?)
 ne nang hukum ki-kroi-kreh ma (?) anta bih asuh ijot anta nang ne
I your order obeyed-not not (?) yet a-goat child one only you to-me
 pipeh, ne jirpuh-atum-pen ne shi-hok longleh, anke la-nang suh kewang
gave-not, my friend-all-with I merriment obtained-not, and this-thy son came
 anke nang pran nang-ki-jor det lake kasbi nang khirwai-lo ki-pih' Anke
and thy livelihood sold (?) to (?) harlots thou feast given' And
 alang pulo, 'O suh, nang pen ne duh-rap-rap, ajat-ajat-tah nang kinch-lo,
he said, 'O son, thee with I am-ever, all-things thy property-is,
 anke ka-shi-hok nang-apot-lo anke rong-doh-lo, nang muh
and rejoicing it-was-necessary-that-we-make and be-glad-living, thy younger-brother
 ki-thi-tang-lot apotleh, nang-kiring-thuh-eh, wu-tang-det-lo, ki-long-thu-woi
was-quite-dead because-that, here-living-again-is, lost-was-he, found-again-
 phak-eh'
again-is.'

ĒMPĒO or KACHCHĀ NĀGĀ

The tribe speaking this language inhabits the eastern part of North Cachar, and the adjoining portion of the Naga Hills. The Ēmpōs of North Cachar are also called Arung, and, by the Angāmī, Sengimā. Stewart and, following him, Damant seem to have considered Arung and Kachchā Nāgā to be different languages, but a perusal of the list of words will show that this is not the case.

According to Mr Soppitt, the term Nāgā is unknown to the people, their designation in their own dialect being Ēmbo or Ēmpō. This name is stated by them to be derived from the abode of the god who created the tribe,—a land somewhere in the far east, called Ēm. This may possibly point to an exodus from other parts to North Cachar and the Nāga Hills, but, if this be the case, it took place at so remote an age as to be untraceable at the present day. The fact of their not being a wandering race, like the Kachāris and Kukis, and rarely, except for some very pressing reason, changing the site of the village, and, even on these occasions, never moving more than a mile or so from the old location, would lead one to conjecture that they are descended from the earliest inhabitants of the parts they now occupy.

Many of the people from intercourse with the plains begin to acknowledge the term Nāgā and to answer to it, but in the remoter villages, removed from outside influences, the term is unknown, nor is it any way recognised by the surrounding tribes, Kukis and Kachāris.

In the Nāga Hills there are said to be three dialects of Kachchā Nāgā, viz, Inzēmī, Sengimā, and Yēmā. The last name is also pronounced Jēmā, and becomes Jēmē in North Cachar, where it is used as a general term for the whole tribe. In the present state of our knowledge it is impossible to say how many people speak each dialect. The figures estimated for the entire language are—

Naga Hills	.	.	.	5,230
North Cachar	.	.	.	5,050
			TOTAL	<u>10,280</u>

The language cannot be said to be closely connected with any of the Western Nāgā tribes. On the contrary, it has some features which are Nāgā, others which are like those which we meet in the Bodo group, and others like those of Kuki. There are a Bodo (Dimāsā), and a Kuki (Rāngkhōl), language spoken in North Cachar, and I am inclined to look upon Ēmpō as a connecting link between the three groups of Tibeto-Burman languages, Nāgā, Kuki, and Bodo. On this point, I cannot do better than quote the remarks made by Mr Gait on p. 176 of the Assam Census Report for 1891.

Ēmpō or Kacha Naga is spoken by the tribe of that name which inhabits the north-western portion of the Naga Hills district and the east part of the North Cachar Subdivision. From Mr Soppitt's grammar of this language, it seems that the rules regarding the gender, number, and case of nouns are precisely the same as in Kachar.¹ The adjective invariably follows the noun. It is not inflected for the different genders and numbers. Comparison is effected by affixes to the nouns compared, the adjective remaining unchanged. Thus 'boys are stronger than girls' is rendered 'girls than boys strong'. There are separate words for the numerals from one to ten, and for twenty, a hundred, and a thousand, intervening numbers being expressed by multiples of these. Different prefixes are used according to the class of objects referred to, *hāng* for human

¹ The exact particles used differ as much as other vocables.

beings, *gāng* for money, *bāng* for trees. The prefix is attached to the last numeral. Thus sixty nine men would be 'men sixty and (prefix) nine'. The description of Kachāri pronouns applies also to Kacha Naga. It may be noted, however, that the personal pronoun may be combined with the substantive verb and that although the participle is used in preference, there is also a relative pronoun. The verb is conjugated as in Kachāri, except that the imperative mood has a distinctive affix. Like Kachāri, adjectives and nouns may be conjugated as verbs.

The passive is formed by the use of the perfect participle with the different tenses of the verb 'to be'. A few intensive particles are in use, and are inserted between the stem and the termination. Causative verbs are formed by appending the verb meaning 'to give' to the infinitive of the main verb. The negative force is given by adding *māk* to the stem. In the imperative the negative follows the stem, as in other tenses, but greater force is given by inserting it once before and again after the stem. Adverbs may be declined like nouns. Words corresponding to the English prepositions follow, instead of preceding, the noun. There are a few conjunctions, but they are very rarely used.

I regret that I have not been able to obtain specimens of this language for the Survey. I here give a brief account of its main rules of construction, compiled from Mr Soppitt's Grammar, and in the List of words on pages 432 and ff will be found a vocabulary derived from the same source, and another of Arung, taken from Lieutenant Stewart's article.

The following are the authorities dealing with Ēmpō which I have consulted —

AUTHORITIES—

STEWART, LIEUT R.,—*Notes on Northern Oachar*. *Journal of the Asiatic Society of Bengal*, Vol xxiv, 1855, pp 582 and ff. On pp 607 and ff an account of the 'Aroong' Nāgās. On pp 649 and ff an account of the 'Kutchā' Nagas, whom the writer seems to consider as nearly the same as the Angāmis. On pp 656 and ff an Aroong, also spelt 'Arúng,' Vocabulary.

BUTLER, CAPT J.,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Naga Hills" District*. *Journal of the Asiatic Society of Bengal*, Vol xlii, Pt I, 1873, Appendix. The 'Kutchā Nāg' Vocabulary is very scanty.

DAMANT, G H, I C S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Nangthi Rivers*. *Journal of the Royal Asiatic Society*, Vol xii, 1880, pp 228 and ff. On p 243, an account of the Arung, Kutchā, and Quoirong, or Layang Naga. The Quoirong are wrongly classed as the same as the Kutchā Nāgā. The language of the Quoirong is certainly a form of Kuki. On p 256 short vocabularies of Arung and Kutchā.

SOPPITT, O A.,—*A short Account of the Kachōhā Nāga (Ēmpō) Tribe in the North Oachar Hills, with an Outline Grammar, Vocabulary and illustrative Sentences*. Shillong, 1885.

GAIT, E A, I C S.,—*Report on the Census of Assam for 1891*. On p 176 an account of the language Shillong, 1892.

Pronunciation—The nasal *ng* is of frequent occurrence but never commences a word.

The accent is usually on the penultimate syllable, but in the case of conjugation is usually on the conjugational suffix. In interrogative sentences, it is on the interrogative suffix *mē*. There are numerous exceptions, which must be learned from Mr Soppitt's Grammar.

Nouns—Note the extreme frequency with which the prefix *m-* is used in the case of nouns relating to parts of the human body. Thus *m-pā*, hand. This prefix is very loosely joined to the main noun, and is liable to be dropped when a pronominal prefix precedes. Thus *ā pā*, my hand. Another prefix used without changing the meaning of a word is *ō-*, as in *ō-gī* or *gī* a house.

Article—There are no Articles. Sometimes *lāl*, one, is used as an indefinite article.

Gender — Gender is only indicated in the case of living beings. Sometimes different words are used, as *āsi*, brother, *ākinā*, sister. Sometimes there are different terminations, as *em bo*, a Nāgā man, *em-būi*, a Nāgā woman. Frequently it is indicated by suffixes. Thus *enrū-rē*, a male bird, a cock, *em ū-pūi*, a female bird, a hen.

Number — The plural is indicated by the following suffixes —

(1) Human beings take *mī* as *minā*, man, *minā mī*, men.

(2) Animals, birds, insects, etc, take *dūng* as *godōm*, cow, *godōm dūng*, cows.

(3) Plants, trees, etc, take *jīō* as *jingbāng*, tree, *jingbāng-jīō*, trees.

(4) Inanimate things take *kēdā* as *mi*, fire, *mi kēdā*, fires. Compare Lālūng *khēda*, and the Assamese *keṭā*, some.

There is a plural suffix *nung*, used like the Hindustāni *wālā*, and the Āo *ei*. Thus *gālabā-nung*, other ones, *iāme-nung*, the villagers, (*gāw wālā*). This last exactly corresponds to the Āo *im-nunger*, the men of in the village, the villagers.

The singular is often used for the plural, when no ambiguity will result.

Case.—This is indicated by suffixes, as follows —

Sing	Nom	<i>Godōm</i> , a cow
	Acc	<i>Godōm-kī</i> , <i>godōm-jū</i> , a cow
	Intr	<i>Godōm-nē</i> , <i>godōm-gchē</i> , by a cow
	Dat	<i>Godōm dūi</i> , <i>godōm-lāng</i> , to a cow
	abl	<i>Godōm gēnē</i> , from a cow
	Gen	<i>Godōm-gū</i> , of a cow.
	Loc	<i>Godōm-ēnē</i> , in a cow, <i>godōm-gā</i> , in or into a cow
Plural	Nom.	<i>Godōm-dūng</i> , cows.
	Acc	<i>Godōm-dūng-kī</i> ,
		and so on

The suffixes for case are often omitted. This is specially common with the accusative.

Adjectives.—The Adjective does not change for gender. It follows the noun it qualifies.

As in Āo Nāgā, adjectives frequently take the termination of the present tense. Thus in *i-dā*, good, the termination *dā* is really verbal, and the compound means, literally, 'he who is good,' like the Āo *zung-er*. *Minā idā* means both 'good man,' and 'the man is good.'

Comparison—is formed with the particles *hā* (for comparative) and *dē* (for superlative).

Thus,—*āi jingbāng-hā idā*, this tree-than is good, this tree is better than that tree, *āi-jingbāng bālānā-dē idā*, this tree-many-than is-good, or *āi jingbāng-dē idā*, this tree-than is-good, this tree is best of all. *Sāng* is used to form an absolute superlative, as in *i-sāng-i*, very good.

Numerals — Cardinals take prefixes of classification according to the objects enumerated. With human beings *hāng* is used. Thus *minā hāng kāt*, one man. With money, the prefix is *gāng*, and with trees *bāng*.

Pronouns.—The Personal Pronouns are—

<i>Ānūi</i> , I	<i>Ānūi-mī</i> , we
<i>Nāng</i> , thou	<i>Nāngnūi-mī</i> , you
<i>Jī</i> , he, she, it	<i>Jī-mī</i> , they

These are declined regularly

The first and second persons may, however, become *ā* and *nā* respectively before postpositions

Thus *ānūi-hāng*, or *ā-hāng*, to me, *nāng-gū*, or *nā-gū*, thy When postpositions are dropped, thus *ā* and *nā* simply become pronominal prefixes Thus, *ā-pā*, my hand, and so on There are no special possessive pronouns

The Demonstrative Pronouns are—

<i>āi</i> , this	<i>āi-kēdā</i> , these
<i>ūi</i> , that	<i>ūi-kēdā</i> , those

They are declined regularly, except that, before terminations, the *dā* of *kēdā* is dropped. Thus, *āi-kē-gū*, of these

The **Relative Pronoun** is *gī*, as in *gī-i-bāpēo*, he who is good It is rarely used, participial constructions being preferred

The Interrogative Pronouns are—

chāō-lo, who?

endai, which? what? The *lo* of *chāō-lo* is liable to be transferred to other words in the sentence, as in *chāō limrā lo*, who is to dance?

Verbs.—There is no distinction between verbs and other parts of speech, nouns, adjectives, and pronouns freely taking verbal terminations Thus *minā-dā*, it is a man, *minā-gū*, it will be a man *i-dā*, is good *i-gū*, will be good *ānūi-dā*, it is mine, *nāng-dā*, it is yours

The ideas of tense and mood are conveyed by suffixes There are two main tenses, a Future, and a Non-future (including both simple Present and simple Past). There are other derived tenses The tenses do not change for number or person The following table shows how the tenses, etc., are formed for the root *lū*, get —

Non-Future — *Ānūi lū-dā*, I get, I got

Future — *Ānūi lū-gū*, I shall get

Perfect — *Ānūi chūnā lū-dā*, literally, I got, or get, now, hence, I have got

Definite Present — *Ānūi chūnā lū-gū*, literally, I shall get now, hence, I am getting

Pluperfect — *Ānūi lū-dā-lē*, I had got

Future Perfect — *Ānūi lū-gū-dā-lē*, I shall have got

Imperative — *Lū-jō*, *lū-chō*, get thou, *lū-lā*, let him or them get

Conditional — *Ānūi lū-lā-jai*, if I get, or had got

Infinitives, Present *Lū-rā*, to get As in *nāng lū-i-ā-mē*, are you to get, *ānūi lū-rā-dā*, I have got (not, 'I have to get'), *lū-rā ba-shi māl dā*, he is not to get, *lū-rā idā*, it is good to get, *lū-rā pāg-jō*, run to get.

Past — *Lū-rā-dā-lē*, to have got

Participles, Present — *Lū-layainē, lū-layui, lū-lai, lū-jai, lū-jainē, lū-jaihā,* getting

Past — *Lū-shē,* having got, got

Noun of Agency — *Lū-lū-pōo* or *lū-bā-pōo*, he who gets (*pānē-icālā*) In the first form the root is reduplicated

The **Passive Voice** is formed by the past participle of the verb, followed by the different tenses of *lā-rā*, to be Thus *ānūi lū-shē lū-dā*, I was, or am, gotten *Ānūi lū shē lū-gū*, I shall be gotten

The **Causative** verb is formed by appending the verb *pē-rā*, to give, to the infinitive of the principal verb Thus, *ānūi lū-rā pē-gū*, I shall cause to get

The **Potential** verb is formed by compounding the suffix *dūi* with the root of the main verb Thus, *ānūi lū-dūi-dā*, I could get The negative potential is formed by suffixing *lāg*, as in *ānūi minā-mīgui-lāg-dā*, I could not get the men

The **Frequentative** verb is formed by suffixing *dar* (which bears the accent) to the root Thus *tā-dai-jō*, come again

The **Compleitive** verb is formed by suffixing *tā* Thus, *pāg-dā, ran, pāg-tā-dā, ran* ᱫᱟᱣᱟ Another similar suffix is *kām* Thus *tā tō-kām-dā mē*, is the work completed?

The **Negative** verb is formed by suffixing *mā* or *māk* to the verb after conjugation Thus, *ānūi lūqū-mā* (or *māk*), I shall not get

The mere root of a verb is often used in a negative sentence,—all tense suffixes being dropped Thus, *tā tō māk*, he (does) not do work, *tingruu ru-māk*, it (will) not run If the negative particle precedes as well as follows the verb, additional emphasis is gained Thus, *mā-tō-mā*, nothing whatever has been done

The **Negative Imperative** is formed by adding *sho* to the root Thus, *lū-sho*, or, more emphatically, *sho lū-sho*, do not get

There is a negative form of the verb substantive, *viz*, *galē*, is not, *gadā, godālā*, was not, and (negative interrogative) *ga mē*, is not? are not?

The **Interrogative** verb is formed by suffixing *mē*, which comes last in the sentence Thus, *jingbāng lū dū-mē*, is it a tree? In these cases, the bare root is often used, as in the case of negative expressions Thus *nāng tēo mē*, are you eating?

When there is an interrogative pronoun in the sentence, this *mē* is not necessary, as in *chāulo wāngdā*, who came? So *chāo līmra-lo*, who is to dance? And even *endarā-lo*, which is to dance?

Order of words.—This is usually Subject, Object, Verb The adjective follows the word it qualifies, and the interrogative particle *mē* comes at the end of a sentence

KĀBUI OR KAPWĪ

This language, which is called 'Koupoora' by McCulloch, is spoken by the tribe bearing the same name. Damant, writing in 1879, gives the following account of the people, who are one of the so-called 'Nāgī' tribes of the State of Manipur —

The Kabui are divided into two classes — the Son-hu and the Poeron, the former inhabiting the hills which separate Cachar from Manipur, a tract of about sixty miles from east to west and thirty from north to south. Their villages are found on both sides of the railway, [the main Manipur Road from British India], but there are now few to the south of it as they have been driven northwards by the constant attacks of the Jushai. A few villages are also to be found in the valley of Manipur and plains of Cachar. Their principal villages are Nongha, Kalanga, Jalman, and Jushai. Kholel.

The Poeron are not a numerous tribe, and inhabit a few villages to the south-east of the Son-hu.

At present the Kabuis of the valley centre round Langthabal, a village some eight miles south of the town of Manipur. It is estimated that altogether there are about 8,000 of them. To these may be added 3,073 speakers of 'Nāgī' (probably Kabui) reported from Crohar Plains, making a total of 11,073. Damant classed their language as belonging to the Kuki family. In this he is clearly wrong. It belongs to the Nāgā group, and, like Kachehā Nāgā is a transition language between Angami and the languages of the Bodo group. The connexion will be evident from a perusal of the list of words. At the same time, it also shows points of contact with Kuki language.

The following are the authorities on the Kabui language —

AUTHORITIES—

Brown, Rev. N. — *Comparison of Indo-Chinese Languages*. Journal of the Asiatic Society of Bengal, Vol. vi, 1837, pp. 1023 and ff. On p. 1034 a short 'Kapui' Vocabulary.

McCulloch, Major W. — *Account of the Valley of Manipure and of the Hill Tribes*, with a comparative Vocabulary of the Manipure and Hill Languages. Sections from the Records of the Government of India, Foreign Department No. XXVII Calcutta, 1879. On pp. 32 and ff. there is an account of the Koupoora Tribe. On pp. v and 15 of the Appendix there are vocabularies of Koupoora Poeron and Koupoora Son-hu. The following specimens and list of words agree with the latter.

DAMANT, G. H., — *Notes on the Locality and Population of the Tribes dwelling between the Fakhrapatra and Nongha Rivers*. Journal of the Royal Asiatic Society, Vol. xii, 1879, pp. 228 and ff. On p. 242 there is an account of the Tribe above quoted. On p. 255 there is a short Kabui Vocabulary taken from McCulloch.

The following very imperfect account of Kabui grammar is based on the specimens and list of words collected for this Survey, and its correctness, so far as it goes, depends entirely upon the accuracy with which these have been prepared. The grammatical account is far from being complete, and cannot pretend to do more than illustrate the more prominent features of the language.

Pronunciation.—The letters *r* and *l* are interchangeable. Thus, *Lā* or *Ra* God, *lan* or *ran*, wealth. When a termination commences with one of these letters it always becomes *l* after a consonant, but *r* after a vowel. Thus, *pahut-lanā*, having run, *bā-ranā*, having beaten *lan*, wealth, *la ran*, his wealth. This is also the case in Meithei.

Prefixes and Suffixes.—The prefix *la*, which in some cases properly means 'his,' is often used without any special signification, beyond perhaps giving an idea of definiteness. Thus, while we have *la-nā*, his son, we have also *la-chanā-nhai*, the (not his) two brothers. The prefix is freely dropped in favour of other prefixes as in *nāi-nhāi*, two days. In some cases this prefix corresponds to the Western Nāgī prefix *le* used to form adjectives. Thus, *la-nhāi*, two = Angami *le-nā*, *la-thom*, three =

Semī *ke-thu* *Ā*, meaning 'my,' is used in the same way, as *ā-po*, my father, or a father

The use of the suffix *mai* or *māi* (both spellings occur) should be noted. It is employed much like the *Āo ei*, he who is, or the Angāmī *mā*, person. Thus *gā-mai*, he who is a man, a man, *gāi-māi*, he who is good, good, *gāi-mak-māi*, he who is not good, bad, a bad action, *bam-ai*, for *bam-mai*, he who remains, a dweller (compare Angāmī *ke-bā-mā*), *sumhān-mai*, he who wastes, a waster, *tāpāng-mai*, a human being, *nañ-nañ-mai*, bosom-who-drinks, a suckling

Nouns.—Gender.—The following are examples of the modes in which gender is indicated —

<i>Ā-po</i> , my father	<i>ā-poi</i> , my mother
<i>Ā-kāinā</i> , my brother	<i>ā-tānpoi</i> , my sister
<i>Gā-mai</i> , a man	<i>to-mai</i> , a woman
<i>Ā-gāmai</i> , man-child, son	<i>nā-tōmai</i> , woman-child, daughter
<i>Tal on gāmai</i> , a horse	<i>takon loi</i> , a mare
<i>Gotom gāmai</i> , a bull	<i>gotom loi</i> , a cow
<i>Si-rū gāmai</i> , a dog	<i>si-loi</i> , bitch
<i>Jū-chi</i> , a he-goat	<i>jū-loi</i> , a nanny-goat
<i>Changāi kachi</i> , a male deer	<i>changāi loi</i> , a female deer

Number—The plural of human beings is formed by suffixing *nhun* (sometimes *hnū*). *Goi* is also used as a plural suffix both for human beings and things. Thus *ā-po*, father, *ā-po-nhun*, fathers. *Ka-bang-nhun* is 'his servants,' but *ā-pū bang-goi-roi tū-bamē* is translated, 'my father's servants eating live.' So *ka-ran-goi-so*, his-properties-those, that his wealth. The plural of animals seems to be formed by adding *gāmai*, as in *takon gāmai gāmai*, horses

Goi, with or without *hnū*, is used to form the plurals of pronouns

Case—Cases are formed by suffixes

The *Nominative* takes no suffix, except when it is the subject of a transitive verb, when it takes *roi* (or *loi* after consonants). Thus, *āi tadē*, I go, but *āi-roi bāyē*, I strike, *la-nā l hūmai roi lapāwē*, his younger son said, *ka-pū-roi jalaūthē*, his father divided, *la-bang-loi dāwē*, his servant answered. Sometimes the suffix is used before intransitive verbs, as in *ka-nā l hūmai-roi ka-ran-goi-so fangnā lam-dū-tho takaūthē*, his younger son carrying all his wealth departed to a distant place

The suffix of the *Accusative* is *tā*, as in *āi-roi māi-nā-tā bāi-thē*, I have beaten his son

There appears to be no example of the suffix of the *Instrumental*

The suffix of the *Dative* is usually *lho*, as in *gāng khat lho taranā*, going to a man, *ka-pū lho lapāwē*, he said to his father. Sometimes the accusative suffix *tā* is used as in *gak-tā titim*, what is given to the swine to eat. 'For' is *khang* as in *kachanā-nhāi lhang*, for the two brothers. In the list of words the dative suffix is *tho*, but in the specimens it has not always this meaning. In *lam-dū-tho*, to a distant place, it is a dative. On the other hand, we have *nang-nā gang-kho-tho nang-loi nap ti-tū-bamthē*, you are giving rice to your son to eat on (his) coming. Perhaps *tho* may mean 'to' if we treat *nang-nā-gang-lho* as one word, your-son-who-has-just-come. In *nang-tho* you (live continually with me) I am unable to explain the *tho*. *Tho* in *kāi-tho*, and

elsewhere is the sign of the Locative. In the first sentence of the parable *loi* appears as the suffix of a dative of possession.

The suffix of the *Ablative* is *tho-roi* as in *ā-po / hat-tho-roi*, from a father.

The *Genitive* as a rule takes no suffix. It is simply prefixed to the governing noun as in *ā-pū bangqoiroi*, my father's servants. Sometimes the suffix *khang* is used, as in *ā-po khang*, of a father. The only instance which occurs in the specimens is *na-khang*, yours, where it is a genitive absolute. As shown above, *lhang* is also used for the dative, meaning 'for'.

The suffix of the *Locative* is *lho*, which is also used for the Dative. Examples are *lāi-lho*, in the house, *la-nhām-lho*, on his back. *Tho* is also used, as *lāi-tho*, in the house.

Adjectives.—Adjectives, including numerals, follow the nouns they qualify, as in *talon bēngmai*, the white horse. In the list of words, however, 'a good man' is rendered *gāmāi gāmāi / hat*, in which the adjective precedes, and the numeral follows. When an adjective follows a noun, case suffixes etc., are suffixed to the adjective. This *gāng / hat / ho taranā*, going to one (i.e., a) man.

In the Bodo languages, and in Kachchī Nīgī, numerals take generic prefixes which vary according to the articles enumerated, thus (Kachchī Nīgī) *minā hang-lāt*, one man, but *jingbāng bāng-lāt*, one tree. In Angīmī Nīgī, on the contrary, these generic prefixes are not used. In this respect, Kabui Nīgī appears to occupy an intermediate position. These prefixes are used, but not compulsorily. Moreover, the prefixes are not generic, i.e., there is not one special prefix used for any one class of objects. Judging from the specimens available, the prefix is, in Kabui Nīgī, in every case, a repetition of the essential part of the word which represents the thing enumerated. This is parallel to the Kachchī Nīgī repetition of *bāng* in *jingbāng bāng-lāt*. Thus the essential part of *gā-mai*, a man, is *gā*, and 'one man' or 'a man' is *gā-mai gā-lhat*. So *nāimhel gang nāi-nhāi nāi-thom bamlanā*, after two or three days had passed. On the other hand the prefixes are omitted in *gāng / hat / ho*, to one man, *nāi-lhat nāi-nhāi bamlanā* (second specimen), after one or two days have passed.

The following are examples of comparison.—

Gāi-māi, good

Kanhāi lako gāi-māi, better

Gāi chūi-māi, best

Ka-chāi-tā la-lāinā roi lā-wī

His-sister than his-brother tall-is, i.e., his brother is taller than his sister.

Pronouns—As in Kachchī Nīgī, pronouns have an oblique form which is used before suffixes and as a genitive. Thus—

Nom	<i>āi, āi-roi</i> , I	<i>hāi-goi</i> , we
Obl.	<i>ā</i> , me, my	<i>hāi</i> , us, our
Nom	<i>nang, nang-loi</i> , thou	<i>nang-hū-goi</i>
Obl.	<i>nang, na</i> , thee, thy	<i>nang-hū</i>
Nom	<i>lamāi, lamāi-roi</i> , he, she, it	<i>māi-lai, la-nhū</i>
Obl.	<i>lamāi, la</i> , or <i>māi</i> , him, etc	<i>māi-lāi</i>

EXAMPLES—

First Person,—*ai tathē*, I went, *āi-roi sāmthē*, I will say, *ā-po*, my father, *ā-tā bāiyē*, beats me, I am beaten, *ā-khang titho*, give to me

Second Person,—*nang māi-tāi thaū-kho khūlong*, from whom did you buy that? *nang jān lumcho*, what is your name? *nang nā*, your son, *na-bang*, your servant, *na-kāinā*, your brother; *na-ran*, your wealth, *nang-tā mahot bamhāt*, serving you, *na-nang*, yours

Third Person, (and demonstrative pronoun)—*lamāi tajāūthē*, he went, *lamāi-roi tū-ice*, he is giving to eat (fodder), *lamāi-roi sādapūlat*, he said, *ka nhū gās thaū-thē*, he began to rejoice, *lamāi-tā haūranā*, having seen him, *ka-tā thuyēmē*, entreated him, *ka-tā-tāi bāmā*, beat him well (*tāi* adds definiteness) *Māi kho-tāi* (from him) *lūpā tū-tāi* (those) *lāo*, take those rupees from him, *ka kho tūtyo*, give to him, *ka-pū*, his father, *ka nhām*, his back, *ā-roi māi-nā-tā bāthū*, I have beaten his son, *māi-mar*, the price of that. Note *fāi gāthē-tū-māi lāganglānā*, bringing that which is the best of those. Here we see the force of *māi* (often spelt *mai*) as a demonstrative pronoun, which has resulted in the word developing into a suffix of agency as already explained. *ā-roi*, on the other hand, has become sometimes a mere definite article, as in *ka-chanā-āi*, the two brothers

We have seen how *tāi* added gives a definite power to the pronoun. It gives the force of a demonstrative pronoun. A common phrase is *kho-tāi*, thereon, in which what usually a suffix precedes. Another suffix which gives definiteness is *so*, as in *ka-ran-so*, his wealth, literally, his-wealths-those, *pāma māiso sun-mhāng-lam-thē*, he wasted that, *pū nap-so*, that rice (*nap*). *Goi* is 'that,' and *hai*, 'this,' as in *ā-nā-hai*, this son

Interrogative pronouns are—

Who? *thaū-cho*

What? *tabui-cho*, *lum-cho*

Examples are *nang jān lum-cho*, what is your name? *thaū-nā*, whose son? *thaū-kho*, from whom? *lum-bam-hai tabui-yam-cho*, what are these things?

Cho at the end of a sentence gives an interrogative force, as in *ā-pūi thāiti-cho*, is my mother dead?

Verbs.—As usual in this group and in Angāmī the boundary line between verbs and other parts of speech is ill-defined. Adjectives freely take verbal terminations, first resting themselves of adjectival accretions. Thus, *kā-ū-mar*, tall, *kā-wē*, is tall.

As in Kachohā Nūgī, the only time which is clearly defined is the future, which is indicated by the suffix *ni* as in *āi tū-ni*, I shall be, *āi-roi bāi-ni*, I will strike, *āi-roi tū-ni-thē*, I will say

The auxiliary verbs are *tū*, to be, and *bam*, to remain. They frequently appear in conjugation. Note that *tū* also means 'to eat'

The following are the principal tense-forms (excluding the future) which I have noted. It will be remarked how interchangeable the suffixes are

Present,—*bāi-yē*, strikes (the *y* is evidently euphonic, compare Angāmī *ou-we*, Semā *bu-ē*), so *bam-ē*, remains

tū-thē, is, *thās-pm-thē*, am dying, *atīl-nam-thē*, equivalent to 'am not worthy',

ta-dē, goes

Present Definite,—*bai-bamboi*, is striking, *tū-bamē* (they) are eating, *ti-tū-thē*, is giving to eat, *ti-tū-bam-thē*, (you) are giving to eat

Imperfect,—The one example is *bāi-bamē*, was striking

Past (including Perfect),—*bāi-tinā*, struck

bāi-thē, has struck, *ta-thē*, *ta-jāu-thē*, *ta-kaū-thē*, went, *jalāu-thē*, divided, *tāng-thē*, became dear, *sā-thē*, said, *gang-da-thē*, has come again, and many others.

poḷlā-wē, were born, *lapā-wē*, said *lai hui ā-wē*, joined, *dā wē*, answered
sā-da-pūi-lat, *sā-pūi-lat-sā*, he said (?)¹, *sāi*, said.

Pluperfect,—*bāi-laū dū-wē*, had struck.

Imperative,—The most common suffix is *tho*, as in *ti-tho*, gave, *tisū-tho*, make We have also *ti-ti-yo* (of Hindi *dē-dēnā*), give, *lā-o*, take, *ti-so-yo*, cause to wear, *lhū-raū-ti-yo*, put on (shoes), *ta-ro*, walk

Infinitive,—This ends in *nā*, as in *bāi-nā*, to strike

Participles—

Present,—*bāi-nā*, striking, *tū-nā*, eating

Past,—*bāi-ianā*, having beaten, *ta-ranā*, having gone, *haū-ianā*, having seen, *thāi-ranā*, having died, *paḷhut-lanā*, having run, *pam-lanā*, having embraced, *lāgang-lanā*, having brought

Noun of Agency,—As already stated, this is formed by suffixing the pronoun *māi* or *mai*. Thus *sumhān-mai*, a waster

Compound Verbs,—As in the cognate languages, compound verbs are common Thus, *Causal* or *Permissive*,—*ti-naū-thē*, gave the breast Here the verb *ti*, to give, is prefixed. So *ti-so-yo*, cause to wear, *ti-tū-thē*, gives to eat *Ti-nū-mak-thē*, (he) refused, is also probably a causal verb with a negative

Desiderative,—*āi-tū-m-thē*, wished to eat

Inceptive,—*gāi-thaū-thē*, began to rejoice

Repetition is indicated by suffixing *da* to the root, as in *lhing-da-thē*, is alive again; *gang-da-pūi-lho*, as he was coming back

The Negative Particle,—This is *maḥ* (*māḥ*) or *maḥh*, which is used as follows —

gāi-māi, good, *gāi-maḥ-mai*, bad, a bad action, *ti-maḥh-ē*, did not give, *gāl-maḥ-nā*, without trouble, *lamso-maḥ-nā*, without illness, *tinū-maḥ-thē*, refused, *tū-maḥh-ē*, (I) did not do (wrong), *laūhaū-maḥ-mai*, one who did not commit a lie, *thāi-maḥ-sān*, as long as (she) is not dead, until she dies

¹ The word *pūi* occurs also in *pūise lan*, wealth, *lachangtaimālpūitong*, wickedly, *pūi nap so*, that rice, *pūigan lhotāi*, at that time, *gang da-pūi lho*, as he was coming back, *lambam-pūi lhon*, the sound of dancing It also means 'mother' In Khorao and Maring it is a suffix of the feminine

[No 14.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

NĀGĀ-BODO SUB-GROUP.

KABUI.

SPECIMEN I.

(STATE MANIPUR)

(Babu Bishanup Singh, 1899)

Gamru gakhlat-loi ka-nū-gīmai kanhai poklāwē. Ka-nū khūmairoi
 Man one his-sons-male two were born. His-son younger
 la-pu-kho lapīwī, 'Ā-po, airoi fang pūise lan asarūkhang ākhang
 his-father to said, 'My-father, I receive wealth share me to
 tithe' Kapuroi kachanī nhū khang lan-goi-so jalaūthē Nāimbok
 give. His father brothers two for wealth-that divided Days
 jang-nū-nhū nū-tuom bamlanā ka-nī khūmairoi ka-ran-goi-so fangnū
 two three after remaining his son younger his-wealth-that carrying
 lam-du tho takathu, pūiham khotai kachangtamakpūtong ka-lan
 place-distant-to went, place in-that wickedly his-wealth
 jama mūo zui-mhing-kam-thū Lan haiyū-mai mhāng-kamankho landi
 all that wasted Wealth all-that when-wasted country
 khotai rap tīngthū Naplāngkhotai kamūi lelā nangthē
 in-that rice became dear Rice-dear-on-being he hardship suffered.
 Kam aroi kandi khotū bamai gāng khat kho taranā karhurāwē.
 He country in that who lived man one to having-gone joined
 Marpu taroi gāk seno tūnū laūpuk-kho dūraūkathē Gaktā
 Man that some tend saying field to sent Stone-to
 tūlūni pui nap-so ātūnthe maigāng-khat-sim timakhō
 which-is given to eat that rice wished-to-eat man-one-even did-not-see
 Cham-ādarana kamairoi sūdapūi-lat, 'Ā-pū banggoiroi gātmaknā
 Senec-having-returned he said, 'My-father's servants without-trouble
 tū-remlem-janglem-nū tu-hamē, āi-mū nap dūpna thāi-pimithē Āiroi
 eating-plentifully eating-live, I-but rice-being-hungry am-dying I
 i-pu kho tann santhū, "ā-po, airoi Lā-hūkho pāp sūthē
 my-father to going will say, "my-father, I God-before sin committed
 na-hūkho ni pīp suthō, nangnū āi-kaokhang atik-namthē Ātu
 you before-too sin committed, your-son I-to-be-called worthy-am-not. Me
 na-hing khat tisūtho" Kamāiroi thāūdingnū ka-pū-kho gangthē
 your servant one male" He arising his-father-to came
 Kamāiroi dunabamkho ka-pūroi kamāi-tā haūranā jiyēnthē,
 He when was-yet-at-distance his-father him having seen loved,

pakhutlanā, kagang pamlauā, kabong temthē Kanāroi kapū-kho sūi,
running, his-neck embracing, his-cheek kissed His son his-father-to said,
 'Ā-po, āroi Lā-hūkho pāp sūthē, na-hukho-mi pāp sūthē
 'Father I God-before sin committed, you-before-also sin committed.
 Āi nangnā āi-kaokhang atik-namthē.' Kho-tāi kapūroi kabang-nhun-kho
 I your-son I-to-be-called worthy am not' Thereupon his-father his-servants-to
 sūi, 'fāi gāthē-tū-māi lāganglanā kamāitā tisooyo, kabān-kho
 said, 'cloth best-that come-bringing him let-wear, his-hand-on
 bālon khat tirhunno, katan-kho fāithop lhūraūtvo Nap tūnā
 ring one put, his-legs-on shoes put Rice eating
 kari-hāndana gāikho, tabūi-sūvētanā ā-nā-hai thāiranā, thāimai
 let-us-be merry, the-reason-being my-son-this having died, he-who-is dead
 lhing-da-thē, māug-kan-khūroi, nāi-da-thē.' Kanhū gāthāuthē
 alive-again-is, having-been-lost, found-again is' They began-to-rejoice

Pūgan khotāi kanā gandāimai laūpuk-kho bamkhōuē Kamāroi kakāi
 Time that-at his-son elder field-in was He his-house
 gang-da-pūi-kho khong hūnā lāmbam-pūi-khon ohūthē Kamāroi kabang
 as-came-again drum beating dancing-sound heard He his servant
 khat kāūgangnā, 'Kum-bam-hai tabuiyam-cho?' tūnā thannūē Kabangloi
 one calling, 'These-things what-are?' saying asked His-servant
 dāwē, 'Na-kāinā gang-da-thē, lamsomaknā gang-da-thē tūnā
 answered, 'Your-brother come-again-has, without-illness come again has saying
 napūroi nap titūthē' Khotātho kamāroi futnā gūtlou tinūmakthē
 your-father rice is-giving-to-eat' Thereupon he getting-angry to-go in refused
 Mamhāktharoi kapū palanā katā thiyēmē Kamāroi kapū lho
 Therefore his father coming-out him entreated He his-father to
 dāwē, 'Jāwlo, tikom haijū-hai nangtā makotbamhāi āi khorāu
 answered, 'Behold, years so-many you-to in-doing-service I wrong
 tūmakhē, nangloi sākhuḍing āi nūde Hāi-kumnā-sini naiūp narentā
 did-not do, your commandment I obeyed. Nevertheless friends companions
 chamnā tū-tat-lanā jū lāūnā khat-sini tūmakhē Na-rin mhāngsan-
 with eat-saying goat young one even did-not-give Your-wealth prosti-
 mai-rū-kho tinā sumhānmai nangnā gangkhottho nangloi nap titūbamthē'
 tutes-to giving who-wasted you-son on-coming you rice are-giving-to-eat'
 Khotātho ka-pūroi kakho sāthē, 'A-nā, nangtho ā-dāng bam-tantandē,
 Thereupon his-father him-to said, 'My-son, you me-near live-at-all-time,
 napū ā-kho nāimi-kamtho nakhang hlānadē Tāumū nakāinū
 your-father my all-that-is yours is Now your-brother
 thai-kamāi, thāimai lhing-da-thinā, māng-kamāi nāi-
 from-being-dead, he-who-is-dead alive-again-being, he-who-was-lost found-
 da-thinā, hāi nai-lhāmai chum-thē'
 again-being, we to-be-merry it-is-proper.'

[No 15]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

NĀGĀ-BODO SUB-GROUP.

KABUI

SPECIMEN II

(STATE MANIPUR)

(Babu Bishanup Singh, 1899)

Tāpāngmai thāutha, gāma sūraūdū-māi-mo, kāi-haū laū-haū-
Human being when dead, good who-did-the-one who-that, theft he-
 makmai, thāthlanaū Rāgāng kāi kūwē Gāmakmai sūmartho
who did-not commit, when dead God house reach Bad-action who-did man
 thondivāng thāu-ganthē Ngānā thāutha kapūi naū-naū-mai
tell to dies-and-is-hurled Child when dead its-mother's bosom-which drinks
 Rānging kōi lūnī-kho kapūi thāimaksin naū-tā homā kap
God house by-the side of its-mother is not-dead-until bosom-for being-thirsty crying
 bamē, kapūi daug-kho, 'Lāgānglē, āpūi thāiti-cho?
remains, it-mother on being there, 'O God, my-mother (is-)being-dead (?)
 nau-nau-pūmathē, āpūi-ti titho, ngīnā kuroi kap bamthē
bosom (null)-will-drink, my-mother give, child that crying remained
 Rāzīngloi sīpūlati, 'napūtā tāpāngmai kho kāihaūtīnā tāo
God said, 'your mother-to world in stealing now
 tīn-kang laū-bamthē 'Nai-khat nāi-nhāi bamlanā kalāu taroinā
fetters wearing-remained 'Day-one days-two after-remaining her-child that
 kap-lang-tithinā Rāzīngloi jivēnā kapūtā tīn-kang dāpdoknā
on crying-very much God loving (i.e., pitying) its mother-for fetters taking-off
 kanitā ti-naū-thē
her child gave-the bosom

FREE TRANSLATION OF THE FOREGOING

We, human beings, can after death reach the holy feet of God in Heaven, if we do not commit any sin and pass our lives honestly in this world, but those who commit theft and do many other sinful actions such as telling lies, cheating others, etc., are all sent to hell.

When a child drinking milk of its mother is dead it remains crying near God, because it is hungry and wants to drink its mother's milk, and when its mother is dead it says to God, 'O God, is my mother dead? let me see her and satisfy my thirst by drinking her milk.' And God answers, 'O child, your mother cannot come here now, because she is in hell bound with fetters for committing theft in her lifetime in the world.' Nevertheless the child continues crying bitterly and makes repeated prayers for the release of its mother. At last God, being compassionate, releases the mother from her confinement in hell and brings her to her hungry child. The child now drinks her milk to its heart's content.

KHOIRÃO

The Khoirão Nāgās inhabit the northern hills of the Manipur State. They are flanked by the Kukis on the west, and the Tangkhuls on the east. Their language is called Kolya in some books dealing with Manipur. In the Valley of Manipur they are found at Thangal, a village about 25 miles north of the capital. The language is closely connected with Kabui and Kaohchā Nāgā. Like Kabui, it shows points of contact not only with the Bodo languages, but also with the Kuki ones. I have met no account of its peculiarities or of the tribe which speaks it. The latter is not mentioned by McCulloch in his account of Manipur quoted under Kabui, but, in the Appendix, there is a list of 'Tukai mee' words, many of which agree with what is here called Khoirão. The number of speakers of the language in the Manipur State is estimated at 15,000.

The following very imperfect account of Khoirão Grammar is based on the specimens and list of words collected for this Survey, and its correctness, so far as it goes, is entirely dependent on the accuracy with which these have been recorded. It does not pretend to do more than illustrate the more prominent features of the language. There is much in the specimens that I have not been able to analyze.

The Khoirão grammar closely follows that of Kabui. The spelling of much of what follows is doubtful. I am pretty sure that *u* should be substituted for *ī* in many places. The word *thō* is also spelt *thaū* and *thau* and this gives a clue which should not be neglected in considering other words.

Prefixes and Suffixes.—The prefix *la* has altogether lost its proper meaning of 'his'. It seems to be used, as in Kabui, as little more than a definite article. Thus, *la-nāū*, the son, not necessarily *his* son. Exactly corresponding to the Kabui suffix *mai*, we have *bā* (also found in Āo, Chutiā and Meithei) and, more rarely, *tang*. Thus, take the word *roi*, corresponding to the Angām *ri*, meaning 'good'. 'A good man,' *chapāmī la-roi-bā*, literally, 'the man who is good'. So, *sanāūbā*, he who is a brother, a brother. Again, nouns of agency, *la-bam-bā*, he who resides, *la-gāi-bā*, he who has killed, a killer, *si-bā*, he who is dead, the deceased, *la-gāi-tang*, the man who has killed, a killer.

Nouns.—Gender.—The following are examples of the modes in which gender is indicated.—

Takōn pābā, a horse,

takōn pūi, a mare.

Tōm pābā, a bull,

tōm pūi, a cow

Thi tapābā, a dog,

thi pūi, a bitch

And so on. *Pūi* is possibly a contraction of *pā-roi*, see adjectives, below.

Number.—For nouns, the plural suffix is *lahal*, as *pā-lahal*, fathers. It is only used when necessary for the sense. Pronouns take *rami*, see below.

Case—Cases are formed as usual by suffixes.

The *Nominative*, either takes no suffix, or else takes the suffix *ni* (compare Chutiā *nā*), which apparently means 'by,' and converts the whole sentence into a passive one. At least, *ni* is also used as the suffix of the case of the agent. In Kabui, the nominative takes the suffix *roi* before transitive verbs only, and the Khoirão *ni* seems to be bound by the same restrictions, though, like *roi*, it occasionally appears before intransitive verbs also. Thus, *pāi-pā-ni yēn-pi-ngē*, the father divided and gave, *hai-ni gāng-lē*, I will say,

but *pāi pā chāng iā-ē*, he came to his father. An instance of the use before an intransitive verb is No. 211 in the list of words, *viz*, *hai-ni thau-nuē*, I went.

The *Accusative* usually takes no suffix, as in *pāi wān ang mahūnāi hū-pi-lā*, put a ring on his hand, *tūngkhōn chā-ngē*, he heard a sound. Sometimes the suffix *yō* of the dative is also used for this case, as in *pāi-yō laū-ā thaūntam-ngē*, sent him to the field.

The suffix of the *Agent* seems to be *n*, as in *wōh-ni latā-galaū-oh*, that which was eaten by the swine.

I have not noted any instance of the use of the *Instrumental* case in the specimens or list of words.

The usual suffix of the *Dative* is *yō*, as in *nāi lat-yō yēn-pi-ngē*, he divided and gave to the two sons. The list of words translates 'to a father' by *pā khat thanāi*. Other forms of the dative are *hai-ni hai-pā chā-kān gāng-lē*, I will go to my father, *pā chāng rā-ē*, he came to the father, *nāi chi-ni pāi-pā chāng-ang kēnē*, that son answered to his father.

As regards the *Ablative*, the list of words gives *pā khat thanāi-i* for 'from a father'. In No. 235 we have *pāi-chā-thō*, from him. So (240) *sū-chā-thō*, from whom?

The suffix of the *Genitive* is *hūi*, or *goi* as in *pā khat hūi*, of a father. We have also *chapā-mi la-woi-bā lhagoi*, of a good man, in which *khat* and *goi* have apparently coalesced. Usually, however, there is no suffix as in *hai-pā rāwā*, my father's servants.

The usual suffix of the *Locative* is *thaū* or *thō*, as in *hai-thō*, in the house. The correct spelling is probably *thō*. Sometimes we have *ā*, as in *laū-ā* meaning both 'into the field,' and 'in the field'. With verbal roots the suffix *chūi* is very common, as in *thau-ngē-chūi*, on having gone, *si-chūi*, when dead, *pa-chūi*, at the time of coming.

In all cases, the suffixes are liable to be omitted, as in *pāi-pā wā-ngē*, said to his father.

Adjectives.—Adjectives, including numerals, follow the nouns they qualify. They do not themselves change for gender, but the feminine of the common suffix *bā* seems to be *woi*. Thus, *chapā-mi la-woi-bā khat*, a good man, *sanūi-mi la-woi-woi khat*, a good woman. Other examples are *lakōn la-ngoū-bā*, the white horse, *chapā-mi nāi-mi lasi /hat*, a bad boy, *sanūi-mi nāi-mi lasi khat*, a bad girl, *sanūi-mi la-woi kahak*, good women. As usual when an adjective qualifies a noun, the case suffixes, etc., are appended to the adjective only.

The only good example of comparison which I can give is *pāi lambūi-yō*, than his sister.

The numerals will be found in the list of words. *Khat*, one, coalesces with a following word, as in *lhagoi* already quoted, and in *khall*, even one.

Pronouns—The **Personal Pronouns** are—

Hai, *hai-ni*, I.

Nang, *nang-ni*, thou.

Pai, *pāi-ni*, he.

The plural of each is formed by suffixing *rami*. Thus, *hai-rami*, *hai-rami-ni*, we.

They are all declined regularly. The genitive suffixes are given as *cham* or *hūi*. Thus, *hai cham*, of me, *hai hūi*, mine, but as a rule the suffix is not used. Thus, *hai*

pā, my father; *nang pā*, thy father, *pāi pā*, his father, *ngai nang āyē*, all is yours. The genitive of *nang* is given as *nang gor*, instead of *nang hū*. *Gor* has been quoted above as a substantival suffix also. Amongst other forms we may note *nangō*, contracted from *nang-yō*, the accusative of *nang*, in *nangō hai-m ngam-ē*, I defeated thee. In No 235 of the List of Words, we have *pāi chāthō*, from him. *Pāi* sometimes takes the demonstrative *chi* without changing its meaning. Thus, *pāi-chi nang-a-ngē*, he became miserable.

The **Demonstrative** pronouns are *hi*, this, and *chi*, that, as in Tūngklul. Thus, *hai nūū hi si-yaū-m*, this my son having died, *lam chi thaū*, in that place, *mi chi-m pāi-yō thaūntam-ngē*, that man sent him?

The **Relative** pronouns are supplied, as in Āo, by the use of the verbal participles in *bā*.

The **Interrogative** pronouns are *sū*, (compare Angāmī *so-po*, Āo Mongsen, *su-bā*) who? as in *sū lanāū chapā-m*, whose boy? *sū-chāthō*, from whom? *Kadi* (compare Angāmī *ledi* or *leji*) is 'what'? *Sū* is used in this sense in *nang jan sū-bō*, what is your name?

Verbs—The following forms of the *verb substantive* occur. The commonest root is *ū*, as in *ū-yē* or *ū-ē*, is, was, *ng-ū-lē*, will be, *ū-bā*, in *nang nūū ū-bā hai matīl tāngē*, I am not worthy to be thy son, means literally, 'he who is', one who is thy son.

Another root is *bam*, to remain (also in Kabui and Mikir, compare Meithei *pham*, Angāmī *bā*). It occurs in phrases such as the following—*nang hi hai-lōngasūm bamē*, you are with me, *hai-pā iāwā bam-ō-ē*, my father's servants are living, *pāi-rami nūngāmi bam-amē*, they remained rejoicing, *laū-ā bam-dāyē*, he was in the field, *lam chi thaū la-bam-bā mi lhat*, a man who resided in that place.

nai-ē or *naiyē* means is, was, were. Its interrogative form, *vide post*, is *nai-bō*. *tā-ngē* means 'is not'.

As in Kabui and Ēmpēo, the system of tense suffixes is very loosely applied. The one tense about which there is any certainty is the Future, of which the sign is *lē*, corresponding to the Kabui *m*. The suffix *ē* (compare Angāmī *wē*) used both for present and past time, as in Kabui, but the past often takes in addition the sound *ng*, making *ngē*, which does not appear to be used for the present. Also as in Kabui, when a root ends in a vowel, a euphonic *y* is optionally inserted before the suffix *ē*, as in *ū-yē* or *ū-ē*, is. The following are the principal tense forms which I have noted, and have been able to analyze—

Present,—*haim wū-ē* (Angāmī *wu-wē*, Somā *bu-ē*), I strike, *hai thaū-ē* (Angāmī *to-wē*), I go.

Present Definite,—*haim wū-mē*, I am striking, *ngāk-amē*, he is grazing.

Past (including *Perfect* and *Pluperfect*),—*rā-ē* (Āo Mongson *ra-e*), came, *lanāi-ē*, asked, *hēm-ē* (? *hē-mē*), entreated, *lēnē*, answered, *ngam-ē* (? *nga-mē*), defeated.

haim wū-ngē, I struck, *thaū-ngē*, went, *wā-ngē*, said, *yēn-pi ngē*, divided and gave, *pak-thō-ngē*, departed, and many others.

In *āpā cham gā-nghai*, ancestors said (these) words, the form *gānghai* seems to be a remote past.

Imperfect—The only example is *haim wū-m nai-ē*, I was striking.

Future,—*wū-lē*, will strike, *gāng-lē*, will say; note *ng-ū-lē*, will be.

Imperative—The suffix is *lā*, as in *pi-lā*, give, *ngāk-lā*, pasture, *ḡāū-lā*, see, and others. *Pi-ngā*, also means 'give'. In Nos 77—85 of the list of words there are a number of forms ending in the future suffix *lā*, but it is doubtful if they are really imperatives.

Infinitive—The only examples are *ū-lēm* and *wū-lēm*, which are given in the list of words as translations of 'to be,' and 'to beat,' respectively.

PARTICIPLES—

Present—The suffix is *ni*, and is very common, both as a true adjective and as an adverbial participle. Thus *wū-ni*, striking, *pāi wōng-thāū-ni pā chāng rā-ē*, he getting up, came to his father. In the parable, *gāng-ō-ni* is translated 'it was said (my father's servants, etc)'. I am not certain that it is not really a present participle as it is translated in the last line of the first paragraph.

Past—The form of the past participle is the same as that of the present. Thus *ten-ni*, having struck. Other forms are *lamāo-nam*, having wasted, and (?) *pa tam*, having come.

Noun of Agency—This, as already shown, is formed by the suffix *bā*, with or without the prefix *ka*. Thus, *ka bam-bā* (Angām *ke-bā-mā*), one who resides, *si-bā* (Angām *ke-sū-mā*, Āo *tā-sa-ba*), the deceased. *Tang* is also used, as in *ka-gā-tang*, a slayer.

Gerund—This ends in *chū*, and is common. Thus, *si-chū*, on being dead, when he is dead, *pa-chū*, at the time of coming, *wōng-chū*, at the time of coming, *ḡāū-chū*, on seeing.

Passive Voice—This is the same as the active. The subject is put into the accusative. Thus, *hai-ḡō wū-ē*, I am beaten, literally, beats me. Some forms in the specimens which are translated as passives are not clear to me. Such are *pāi ni lōnga sūni*, he went and was joined, *gāng-ōni*, it was said.

Negative verb—The negative particle is *mak*, as in Kabui, but there seem to be other forms which I cannot analyze. The examples in the specimens are *tāngē*, is not, *pi-tāng-ē*, did not give, *sūngama khak lamē*, did not disobey, *pi mak-chū*, you did not give, *fūng-la-li*, will not carry, *nga-mak-ē*, did not defeat. *Tāng* is probably borrowed from the Meithei *ta* or *da*. Compare the Mikir negative suffix *e*. *Chū* in *pi-mak-chū* is probably an intensive particle like the Angām *bi*, as in *tsū-mo-bi*, certainly did not give.

Interrogative verb—The suffix *bō* is added to the verb in interrogative sentences. Thus, *nāū-chapū-mi ladīya nai-bō*, how many sons are there? *sū kanāū chapā-mi rā-bō*, whose son comes? and many others.

Compound verbs.—As in cognate languages, these are of frequent occurrence. Thus *ḡān-pi-ngē*, dividing he gave, he divided and gave. The materials available are not sufficient to enable us to analyze all, or even nearly all, the compound verbs which occur in the specimens. The following must suffice. The root *tā* means 'to eat,' and *tā-ga-ni chi* means 'though he wished to eat.' The root *ni* or *ny* means 'to desire' in several cognate languages. In Kabui and Semā it is used as a suffix for the future. The root *pi* means 'to give,' *ta* means 'to eat,' *tāk* means 'a feast,' and *pi-ntak-amē* means 'is giving a feast.' In other words the causal verb is, as in cognate languages, formed by compounding the root meaning 'to give,' with the main verb.

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP

KHOIRĀO NĀGĀ.

SPECIMEN I.

*(Babu Bisharup Singh, 1899)**(STATL MANIPUR)*

Mī khat nāu katī naiē Nāu katābā, 'nang-nī chang khāi
Man a-certain(of) sons two were Son younger, 'by-you to-be(?) given(?)
 hūigatāi-garāi hai-yō pilā, pāi-pā wāngē Pāi-pāi hūigatāigarāi
property me-to give, his-father (to) said His-father property
 kanai-chē nāu katī-yō yūnpingē Tūmīk tūnāu-kha nai-chū pāi-nāu
whatever is sons two-to divided Days some after-remaining his-son
 katābā lan khang fūngani lam gadā khatā pakthōngē Pāi
younger wealth all carrying place distant one-to went He
 ngamthakmakū pāi-lan khang kamāngē Lan khang kamāonani
wickedly his wealth all wasted Wealth all having-been-wasted
 lam chi thaū tāk manga tingni pāi chi nangangē Lam chi
place that in rice very being dear he that became-miserable Place that
 thaū kabambā mī khat thaū pāi lōnga sūni Mī chinī, 'wōk
in residing man one to he went was-joined Man that, 'some
 ngāklā, tanī pāiyō laū-ā thaūntaningē Mfi chi wōkni
pasture, saying him field to sent Husks that some-by
 katā-gataū-chī tāngbū tāgani-chī pāiyō mī gali pitāngē
which was-eaten-that even wished-to-eat-though him-to man any did-not-give
 Pāi laūsing patani pāi-thana gāngōni, 'haipā rāwā katangbā
His sense having come to-himself it-was-said, 'my-father's servants many
 lēmōthoibō tāni bamō-ē haiba pongdrāni silēncyē Hainī
in-abundance eating are-living I-where-as being-hungry am-about-to-die I
 haipā chākāni gāng-lē, "pā, hai hī Sarāibā chādō
my-father to will(-go-and)-say, "father, I this God to
 mānangē nang chādālē mānangē, nang nāu ūbā hai matik
have-done-wrong you to-also have-done-wrong, your son to-be my worthiness
 tāngē, nang rāwā khat gointilā " Pāi wōngthaūni pā chāng
there-is-not, your servant a make " He getting-up father to
 rā-ē Kadādo naimang pāni ngūni, sināuni, pākhanī,
came At-distance when-he-was-yet father seeing, being-compassionate, running,
 kawōng pamani, chūpētē Chī-thaū nāuni gāngē, 'pā, hai hī
neck embrace g, kissed Thereupon son said, 'father, I this

Sarāibū chādō mānangē nang chādālē mānangē, nang nāū
God to have-done-wrong you to-also have-done-wrong, your son
 ūibā hai matik tängē' Chi-thaū pāi-pāni pāi rāwā täng gāngē,
to-be my fitness there is-not' Thereupon his-father his servants to said,
 'fi kaūi pompani hai nāū wāndilā, pāi wān ang mahūnāū khat
'garment best bringing my son put-on, his hand on ring a
 hūpilā, fai ang fāitho hūntilā, hai nāū hī siyaūni, ringalaūngē,
put, feet on shoes put, my son this having-died, has-become-alive,
 lamāūni, naigalaūngē, hiyāng hībū hairami nūngāini tāni
having-been-roasted, is-found, this-reason for we merrily eating
 bamang-hai, gāngōni pāirami nūngāini bamamē
let us-remain,' saying they merrily remained

Sī kān chido pāi nāū katambā laū-ā bamdayē Pāini kai
That time at his son elder field-in was He house
 thaū pa chū tūng kawūbā chakoithābā tūngkhōn chāngē. Pāini
to/cards in-coming drum beating dancing sound heard He
 rāwā khat-thō lamōni 'kathāwā ohī kadī gūibō?' kanāi-ē
servant one calling 'which is-being-done that what is?' asked
 Rāwā chinī gāngē, 'nang sanāūbā kalanwongangē Pāini thāmākō
Servant that said, 'your brother has-returned He without illness
 wōngani nang pāni tāk pintākamē' Cham ohī chāūni pāni
having-come your-father rice (feast) is-feeding' Word this hearing he
 longtūni kai lōng-lūle bongē Ohithaū pāi-pāni patni pāiyō
getting-angry house to-enter refused Thereupon his-father coming-out him
 hēmē Nāū chinī pāi-pā chāngang kēnē 'yāulā, tōngkūm hī
entreated Son that his-father to answered, 'look, years these
 thānkahī nang gaiganābā-hī haini nang cham ni kballi sūigama
so-long your service-in doing I you word day even-one disobey
 kballi kamē, hithaū rāū nangni hai kalōn-tang kasūni nūngāini tārāngbā
did not, nevertheless you my friends-men with merrily to-eat
 kami nāū kballi pimakhū Nang lan khang sakhāi-khāibū
goat young one-even have-not-given Your wealth all prostitute
 chādō pinangāni kamāongatho nang nāū hī wōng-chū nangni tāk
to by-giving who had-wasted you son this on-coming you rice (feast)
 pintākamē' Pāi-pāni gāngē, 'hai nāū, nang-hī tāk mōkū
is-feeding (giving)' His-father said, 'my son, you-this ceaselessly
 hai-lōngasūni bamē, hai kanai ngai nang ūiyē, nang sanāūbā
me-together with me, I whatever-have all yours is, your brother
 hī siyaūni, ringalaūngē, lamāūni, naigalaūngē, hiyāng hībū
this having-died, is-alive, having-been-lost, is-found, this-reason for
 hairami nūngāini harāū-harāūni bamamē jiyē'
we merrily in-gladness to-live it-is-proper'

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

NĀGĀ-BODO SUB-GROUP

KHOIRĀO NĀGĀ

(STATE MANIPUR)

SPECIMEN II

FOLKLORE TAKEN FROM THE LIPS OF A KHOIRĀO NĀGĀ

(Babu Bisharup Singh, 1899.)

Kata-mi āpūi āpā cham gānghai Sari kagūbā mimi
Aged-men forefathers fathers words said Enemy killing men

sarinā sari-fi fūngē, sari kagāi-kamak tang fūngnāi
enemy-by enemy-dress is-carried, enemy killing-not man should-not-carry

Sari kagāi tang sichū pāmi talā ingamang thatpā
Enemy killing man when-dead him-by in his-life-time who-was-killed

pūā wōngni pāi khāo fūnglā gāngē, 'fūng-lā-ki,' tanī
owner (enemy) coming his basket carry said, 'will-not-carry,' saying

sarōnē, 'nangō haini ngamē' 'ngamakē,' tanī bākathaūchē
quarrelled, 'you I defeated' 'defeated-not,' saying refused

Chithaū sibā chinī 'nangni bātōmani nang jāū chi hamēt
There-upon deceased that 'you refuse-if your face that rubbing

yāūlā,' tanī sari chinī yāūchū hāng jam naini, 'jingē,'
see,' saying enemy that on-seeing dao marks being found, 'it-is-true,'

tanī, 'hai lōbāni ngamangdaivē, fūnglē,' tanī fūngūngē Sari
saying, 'my-friend (you)-defeated-(me), will carry, saying carried Enemy

kagāi-tang sichū hāng ngāi kahūchi, 'kasi bampūi hafēnga
killing man on-being-dead dao spears are given, 'death way-in will-fight

laūlō,' tanī chivāngbohūē ngāi jahūe, laū wālē kafā andri
again,' saying is-reason-for spear is-given, land to-cultivate spade are

jahūē
are given.

FREE TRANSLATION OF THE FOREGOING

A piece of Khoirāo Nāgā folklore

Our forefathers have told us that when a man dies in fight, he is clad in his war-dress. If he does not die in fight, he is not so clad.

When he who killed him dies, the man who was killed comes to him and tells him to carry his basket. 'I will not carry it,' says the conqueror, 'for I defeated you in our life-time.' They fight about this. 'You did not defeat me,' denies the other. Says

the conqueror, 'If you deny, rub your face and see.' Then the other rubs his face, and finds marks of a *dao* on it 'It is true,' he says, 'my friend, you defeated me I will carry the basket,' so he does so

When a man who has killed an enemy dies, he is given spears and a *dao*, because he will have to fight again in the path of death They also give him a spade and an axe to cultivate land in the nether world

STANDARD WORDS AND SENTENCES IN THE

English	Mikir (Now gong)	Mikir (Bhoi)	Pampur (Kanchelu Naga) (Soppott)
1 One	Isi	Isih	Kut
2 Two	Hini	Hini	Gum
3 Three	Ketham	Kithom	Gujum
4 Four	Phh	Phuh	Madai
5 Five	Phang o	Phangoh	Mingco
6 Six	Thrak	Throk	Suruk
7 Seven	Thrakai	Throkai	Senu
8 Eight	Nerkep	Narkop	Dasat
9 Nine	Serkep	Sarkop	Sugui
10 Ten	Kep (11 = kr̥ isi, 12 = kr̥-hini, and so on)	Kep	Garo
11 Twenty	Ing-koi	Ingkoi	Ekai
12 Fifty	Phangō kop	Phangoh kop	Ring jō
13 Hundred	Phurō isi	Pharo-'sih	Hai
14 I	Ne	No	Ānūi
15 Of me	No	No bha	Ānūi gū, ā gū
16 Mine	No	No kineh (<i>my property</i>)	Ānūi
17 We	Netum	No-tum	Ānūi mi
18 Of us	Notum	No-tum abha	Ānūi mi gū
19 Our	Netum	I-tum ¹ akineh	Ānūi-mi
20 Thou	Nang	Nang	Nang
21 Of thee	Nang	Nang abha	Nang-gū, nā-gū
22 Thine	Nang	Nang kineh	Nang
23 You	Nangtūm	Nang-tum	Nang-nūi mi
24 Of you	Nangtūm	Nang-tum abha	Nang-nūi mi gū
25 Your	Nangtūm	Nang-tum akineh	Nang-nūi-mi

¹ This is evidently the first person plural pronoun including the person addressed while *netum* excludes him
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LANGUAGES OF THE NĀGĀ-BODO SUB-GROUP

Arung (Stewart)	Kabui Nāgā	Khoirao Nāgā	English
Kat	Khat	Khat .	1 One
Kānu	Kanhāi	Katī	2 Two
Kāchum	Kathom	Kathūm	3 Three.
Māda	Padai	Malhi	4 Four
Mingou	Pangū	Mangā . .	5 Five
Sheruk	Charūk	Sarūk	6 Six.
Sinu	Chanai	Sini	7 Seven
Tisūt	Tachat	Kachat	8 Eight
Sikūi	Chakū .	Chakū	9 Nine
Kerou	Lū	Sarā	10 Ten.
Ngkai	Choi	Machi	11 Twenty
Rengō	Lengū	Rēngā	12 Fifty
Hai	Fāi	Ki	13 Hundred
I	Āi	Hai	14 I
A gū	Ā-lat	Hai-cham	15 Of me
	Ā khang	Hai hūi	16 Mine
Anu:	Hai goi	Hai rami	17 We.
Anu gū	Hai lat	Hai rami-cham	18 Of us
	Hai khang	Hai rami hūi	19 Our
Nang	Nang	Nang	20 Thon
Nung gū	Nang lat	Nang-cham	21 Of thee
	Nang khang	Nang-goi	22 Thine
Nang nui	Nang hūi goi	Nang rami	23 You
Nang nui-gū .	Nang hui goi lat	Nang rami-cham	24 Of you
	Nang hūi khang	Nang rami hūi	25 Your.

English	Mikir (Nowgong)	Mikir (Bhol)	Fmpwo (Kachela Naga) (Soppitt)
26 He	Lā, ālang	Alang, la	Ji . . .
27 Of him	Lā	Alang bha . .	Ji gū .
28 His	Lā .	Alang kinoh	Ji . . .
29 They	Lātūm	Alang-tum	Ji ml . .
30 Of them	Lātūm . .	Alang tum abha	Ji-ml-gū . . .
31 Their	Lātūm	Alang tum akinoi	Ji mī .
32 Hand	Ā rī	A rī	Mipā . .
33 Foot	Ā leng	A-leng	Mipī
34 Nose	Ā-nōlān	A-nōlān	Banōyō (<i>his nose</i>) . .
35 Eye	Ā mek	A-mik	Mimik . . .
36 Mouth	Ing-hō	Angtur	Mimui . . .
37 Tooth	Ā sō	A so	
38 Ear	Ā nō	A-no .	B ^h kon . . .
39 Hair	Ā chū	I shuh	Patam .
40 Head	Ā-phū	A-phu	Mipēi .
41 Tongue	Ā-dē	A de	Balē
42 Belly	Ā-pāk	A poh	Mign . .
43 Back	Ā nung (<i>of men</i>), ā moi (<i>of men and animals</i>)	I-nung, a moi	Mising . .
44 Iron	Ingohin	Ingshin	Hōgē . . .
45 Gold	A-ser	A ser	Gūchāk . .
46 Silver	Ā-rūp	A rup .	Rāng-kāng . .
47 Father	Ā pō	A poh	Āpō . .
48 Mother	Ā-pē, ā-peī	A peih	Āpūi . . .
49 Brother	Ik (<i>elder</i>), ā-mū (<i>younger</i>)	A-korte-te, a shille poh	Ām . . .
50 Sister	Ingjur, or ā tē (<i>elder</i>), mū (<i>younger</i>)	A-jir shikle, a kle, ang jur-pih	Ākinā . . .
51 Man	Ārleng (<i>a Mikir</i>), ā-mōnīt (<i>any other man</i>)	Arling	Munā . . .
52 Woman	Ārlōsō	Arlutsuh	Mipui

Arung (Stewart)	Kabu Nagā.	Khourāo Nāgā	English
Wī	Kamai	Pai	26 He
Wī-gū	Kamāi lat	Pai-cham	27 Of him.
Wī nuī	Mai nai	Pai hūi	28 His
Wī-nuī gū	Mai lāi	Pai ramu	29 They
Mī bā	Māi kūi lat	Pai ramu-cham	30 Of them
Mī pipā	Mai kai jam	Pai ramu hūi	31 Their
Mī-nēo	Ban	Wān	32 Hand
Mī mil	Phai pa, (tan, leg)	Fai	33 Foot.
Mī mūi	Nukwang	Nā	34 Nose.
Mī geo	Mhel	Mk	35 Eye
Mī kon	Mhong	Mathū	36 Mouth.
Mī tām	Ho	Agā	37 Tooth.
Mī pei	Nukcan	Kon	38 Ear
Mī-bung	Sam	Tham	39 Hair
Mī-chung	Pi	Pi	40 Head
Hegi	Bārei	Li	41 Tongue.
Kuchal	Bung	Puk	42 Belly
Gofu	Theng	Asen	43 Back.
Āpeo	Tan	San ₂₇₁	44 Iron.
Āpuī	Kachā	Sana	45 Gold
Āsi	Lupa	Lūpa	46 Silver
Āsipuī	Āpo āpu	Āpa	47 Father
Jai manā	Āpoi, apui	Pui	48 Mother
Mipuī	Achni (older) (younger)	akama Hamau (my brother)	49 Brother
	Achapi (elder), (younger)	ātapi Hantambūi (my sister)	50 Sister
	Gāmai	Chapa mi, mi	51 Man.
	Tomai	Sanūi mi	52 Woman.

English.	Mikir (Nowgong)	Mikir (Bhoi)	Emp'co (Kachchā Nagā) (Soppitt)
53 Wife	Ā-pisō, ē pisō	Pisuh .	Banāo
54 Child	Ā sō, ē sō	Isuh .	Ānā
55 Son	Ā-sōpō, ē sōpō	Suh-pinsuh	
56 Daughter	Ā sōpī, ē sōpī	Suh-arlah, suh arlo .	Hclōōmī
57 Slave	Ā bān	A-ban	Ga bang . .
58 Cultivator	Sai te ki ābāng	Sait ke-bang	.
59 Shepherd	Bī kevi ābāng (<i>of goats</i>)	Bih kevei abang	
60 God	Ārnām	Arnam .	Hāra .
61 Devil	Ā-hōi	A-huh .	Harashu
62 Sun	Ārni	Arni	Tingnai .
63 Moon	Ā-chiklō .	A shiklo	Hclōō
64 Star	Ā-chiklō-lāngsō	A-shiklo longsuh	Hēgi .
65 Fire	Ā mē .	A-seh	Mī
66 Water	Ā-lāng	A lang	Doui .
67 House	Ā-hem	A-hem	Gī . .
68 Horse	Ā-lōsō, ā-lōsēi .	A-loseih	
69 Cow	Ā chai-nāng ā-pī .	A-jainong-pih .	Godōmpui .
70 Dog	Ā-methān	A-methan	Hētō .
71 Cat	Ā-meng	A-meng .	Miāōnā
72. Cock	Ā-vō-ālō .	A vo-puh	Enrūrō .
73 Duck	Ā-vō-kāk	A vo kap	Dāfām . .
74 Ass		A-kudda .	
75 Camel		Ut	
76 Bird	Ā-vō	A-vo	Enrūi
77 Go	Dām pō (<i>present</i>)	Dam	Tā-jō .
78 Eat	Chō nān (<i>imperative</i>)	Shuh	Tēō-jō . .
79 Sit	Ingūi-pō (<i>present</i>)	Kangni	

Arung (Stewart)	Kabu Nāgā	Khorāo Nāgā.	English
Āna	Nāu	Hauñi	53 Wife
Āna pu	Gallaū	Nāñ-mi	54 Child
	Ānā gāmai	Hai nāñ-chapā mi	55 Son
	Ānā tomai	Hai nāñ sanñu mi	56 Daughter
Hara	Bāng	Hauñi	57 Slave
Ghampeo	Lāū lhoumai	Lāñ kathā-tang	58 Cultivator
Tingnaimek	Lāñjū semmai	Yāo-khongal-tang	59 Shepherd.
Helēn	Lē	Sarāñbā	60 God.
Higgi	Sagamai	Sarāñbā kan	61. Devil.
Mi	Nai mhek (<i>eye of day</i>)	Tamik	62. Sun.
Doi	Bū	Hā	63 Moon.
Ki	Ganchonna	Saganthai	64 Star
Holōn	Mai	Mai	65 Fire
Kutōm	Dū	Dui	66 Water
Sette	Kai	Kai	67 House
Miyouna	Takon gamai	Talon	68 Horse
	Gontom koi	Tām	69 Cow
	Sirū	Thi	70 Dog
	Mūñā	Tokpa	71 Cat
	Loidou (<i>an egg, lit jour</i> <i>water</i>)	Routibā	72 Cock.
	Fom	Thanñ	73 Duck.
	Gādhā	Gadha	74 Ass
Hinrū	Ūt	Ūt	75 Camel.
	Loi	Ramrōi	76 Bird.
Jeolao	Ta ra (<i>infinitive</i>)	Thaulē	77 Go
Intaolao	Tūñā	Tatholē	78 Eat
	Bamna	Wamē	79 Sit.

English	Mikir (Nawgong)	Mikir (Phon)	Pmpo (Kachela Nāḥ) (patt)
80 Come	Vāng pō (<i>present</i>)	Wang	Wan j
81 Beat	Chik-nān (<i>imperative</i>) (<i>of men</i>), teng nan (<i>of animals</i>)	Ki-chol	Bi j
82 Stand	Arjap-tha (<i>imperative</i>)	Kar jap	Sap j
83 Die	Thi-n an (<i>imperative</i>)	Thi	Jai j
84 Give	Pi-pō (<i>present</i>)	Pih	Pi j
85 Run	Kat pō (<i>present</i>)	Kat	Pā j
86 Up	Āthak (<i>to upon</i>) (<i>No preposition for 'Up'</i>)	Ang ong	
87 Near	Tebak	A dum	
88 Down	Āklaug	A k-rt	
89 Far	Heloring, kahulo	ka luluh	Dexla
90 Before	Āphrang	Ā-pl rang	Rai
91 Behind	Aphi	Ā-ph ij	Na
92 Who	Kōmat	Mat lo (<i>is it</i>)	Char
93 What	Kōpi	Pi lo	Fndu (lo)
94 Why	Pi āpat (<i>what for</i>)	Pi apo	F dule-shi
95 And	Ānei, pen, lap n ak	Ar-ke	
96 But	Banta, ban seta seta	Antang ke	Jidege
97 If	Lale le ard to use as it sizes	Ansi	
98 Yes	Thā	Oid (<i>Kraas hoid</i>)	E-ō
99 No	Kali	Jok sheh	Gā
100 Alas	Hi		
101 A father	Āpō	A poh	Āpō
102 Of a father	Āpō	A poh amar (<i>rather & pro part</i>)	Āpō-gū
103 To a father	Āpō anat (<i>to-wards</i>) anhan (<i>to also, across</i>)	Ha (<i>Kha si</i>) a poh	Āpō dūi
104 From a father	Āpō pen	Hane (<i>Kat : ha na</i>) poh	Āpō-gēnē
105 Two fathers	Āpō bāng hini	Poh bang hini	Āpō hāng gani
106 Fathers	Āpō-ātum	Poh ki-ong	Āpō-mi

Arung (Stewart)	Kabou Nagā.	Khourao Nagā.	English.
Phurche	Gāngnā	Rāle	
Vuchule	Bānā	Wāle	80 Come
Sāblao	Dēngnā	Chaplē	81 Beat
Cheilao	Thaithnā	Silē	82 Stand
Pelao	Tinā	Pilē	83 Die
Pughlao	Paknā	Pakle	84 Give
	Karhū	Harpuā	85 Run
Nuda	Nakho	Karāithaū	86 Up
	Kabhāng	Hangpang	87 Near
Deoda	Dāthē	Kadāthad	88 Down.
Reilou	Hokho	Haidonpāng	89 Far
Nalou	Thutho	Haisipāng	90 Before
Chnalo	Thaūcho	Sūo	91 Behind.
Indai	Tabuicho	Kadi	92 Who
Dailou	Tabuikungcho	Kadigumbo	93 What
	Ākumna	Not used	94 Why
Chame	Mā (it is always suffixed to the root of verb)	Not used	95 And
Indame	Thāi (ditto)	Minā (termination)	96 But.
Eu	Āi	Mē	97 If.
Ph	Kohamē	Mole	98 Yes
	Apoi	Railapui	99 No
	Āpo khat	Pa khat	100 Alas
	Āpo khat-khang	Pā khat-hūi	101 A father
	Āpo khat-tho	Pā khat thanāū	102 Of a father
	Āpo khat-thoroi	Pā khat-thanāūi	103 To a father
	Āpo lanhūi	Pa kati	104 From a father
	Āpo-nhun	Pā kahak	105 Two fathers
			106 Fathers

English	Mikir (Nowgong)	Mikir (Bhol)	Furpo (Kachha Ngzo) (Soppit)
107 Of fathers	Āpō-ātūm	A-poh	Āpō mī gu
108 To fathers	Āpō-ātūm aphan	Ha a-poh lī ong	Āpō-midu
109 From fathers	Āpō ātūm pen	Ha nang poh	Āpō mī gūnē
110 A daughter	Āsōpi	Suh arlo	Heleōmī
111 Of a daughter	Āsōpi	Suh-arlo	Heleōmī gu
112 To a daughter	Āsōpi aphan	Ha a suh arlo	Heleōmī dui
113 From a daughter	Āsōpi pen	Ha nang suh arlo	Heleōmī gūnē
114 Two daughters	Āsōpi bāng hini	Suh arlo bang hini	Heleōmī bang gūnā
115 Daughters	Āsōpi ātūm	Suh arlo lī ong	Heleōmī mī
116 Of daughters	Āsōpi ātūm	Suh arlo	Heleōmī-mī gu
117 To daughters	Āsōpi-ātūm aphan	Ha asuh-arlo	Heleōmī mī-dui
118 From daughter	Āsōpi ātūm pen	Ha nang suh-arlo	Heleōmī mī gūnē
119 A good man	Kemesen ārleng	Arleng ake meh	Mina ida
120 Of a good man	Kemesen ārleng	Arleng ake meh	Mina ida gū
121 To a good man	Kemesen ārleng aphan	Ha arleng ake-meh	Mina ida dui
122 From a good man	Kemesen ārleng pen	Ha-nang arleng ake meh	Mina ida gūnē
123 Two good men	Kemesen ārleng bāng hini	Arleng ake-meh bang-hini	Mina ida bang ganā
124 Good men	Kemesen ārleng ātūm	Arleng ake-meh lī-ong	Mina ida mī
125 Of good men	Kemesen ārleng ātūm	Arleng ake-meh lī ong	Mina ida mī gū
126 To good men	Kemesen ārleng ātūm aphan	Ha arleng ake-meh lī ong	Mina ida mī dui
127 From good men	Kemesen ārleng ātūm pen	Ha nang arleng ake-meh lī ong	Mina ida-mī gūnē
128 A good woman	Kemesen ārlōsō	Arlut-suh ake-meh	Mipui ida
129 A bad boy	Āsō kāhūng-nō	U suh aka-hinguh	Haname shuda
130 Good women	Kemesen ārlōsō ātūm	Arlut suh a lī ong lī-meh	Mipui ida mī
131 A bad girl	Āsōpi kāhūng nō	U suh arlut suh aka-hinguh	Heleōmī shuda
132 Good	Mesen, me	Ake-meh	Ida
133 Better	Memū	Ake-meh mujot	(Aī jingbang)-hā idā, (this tree is) better than (that tree)

Arung (Stewart)	Kabul Naga	Khorio Nagā.	English
	Āpo-nhun khang	Pā kahak-hūi	107 Of fathers
	Āpo-nhun tho	Pa kahak thanaū	108 To fathers
..	Āpo nhun tho roi	Pa kahak thanaū	109 From fathers
.	Ānatomai khat	Sanūmi khat	110 A daughter
	Ānatomai khat khang	Sanūmi khat-hūi	111 Of a daughter
	Ānatomai khat-tho	Sanūmi khat-thanaū	112 To a daughter
..	Ānatomai khat tho-roi	Sanūmi khat-thanaū	113 From a daughter
	Ānatomai kanhūi	Sanūmi kati	114 Two daughters.
	Ānatomai nhun	Sanūmi kahak	115 Daughters.
.	Ānatomai nhun khang	Sanūmi kahak hūi	116 Of daughters
	Ānatomai nhun tho	Sanūmi kahak-thanaū	117 To daughters
	Ānatomai nhun tho roi	Sanūmi kahak thanaū	118 From daughters
	Gāimāi gāmai khat	Chapāmi kawoiba khat	119 A good man.
	Gāimāi gāmai khat khang	Chapāmi kawoiba kha goi	120 Of a good man
.	Gāimāi gāmai khat tho	Chapāmi kawoibā khat-thanaū	121 To a good man
	Gāimāi gāmai khat tho roi	Chapāmi kawoibā khat-thanaū	122 From a good man.
	Gāimāi gāmai kanhūi	Chapāmi kawoiba kati	123 Two good men.
	Gāimāi gāmai nhun	Chapāmi kawoiba kahak	124 Good men
	Gāimāi gāmai nhun khang	Chapāmi kawoiba kahak hūi	125 Of good men
	Gāimāi gāmai nhun-tho	Chapāmi kawoiba kahak-thanaū	126 To good men
..	Gāimāi gāmai nhun tho roi	Chapāmi kawoibā kahak-thanaū	127 From good men
	Tomai gāimāi khat	Sanūmi kawoiboi khat	128. A good woman.
Henāmi shūda	Gūmāi gūmakmai khat	Chapāmi nūmi kasi khat	129 A bad boy
	Gāimāi tomai nhun	Sanūmi kawoi kahak	130 Good women
	Tomina gūmakmai khat	Sanūmi nūmi kasi khat	131 A bad girl
Ida . . .	Gāimāi	Kawoi	132 Good
	Kanhūi kako gāimāi	Hūwīwyō	133 Better

English.	Mikir (Nowgong)	Mikir (Bhoi)	Emp'eo (Kachebā Nāgā) (Soppitt)
134 Best .	Menē	Ake-meh musih	(A ₁ jingbang)-dē idā, (<i>this tree is</i>) <i>the best</i>
135 High	Kāngtūi, kiding	Ake-ding . .	Hūdā .
136 Higher	Kāngtūimū	Ake-ding mujot	
137 Highest	Kāngtūinē	Ake-ding musih	
138 A horse	Lōsēi .	Loseih	
139 A mare	Lōsēi āpi	Loseih a-pih . .	
140 Horses .	Lōsēi-ātūm	Loseih ki-ong	
141 Mares	Lōsēi āpi ātūm	Loseih a-pih ki-ong	
142 A bull	Chaināng ālo	Jainong allu	Godōm bashēi .
143 A cow	Chaināng āpi	Jainong a-pih	Godōm-pūi
144 Bulls	Chaināng ālo-ātūm	Jainong allu ki ong	Godōm-bashēi-dūng .
145 Cows	Chaināng āpi ātūm	Jainong a-pih ki-ong	Godōm-pūi-dūng .
146 A dog	Methān	Methan allu	Hētē . .
147 A bitch	Methān āpi	Methan a-pih	
148 Dogs .	Methān-ātūm	Methan allu ki-ong	Hētē-dūng .
149 Bitches .	Methān āpi ātūm	Methan a-pih ki ong	
150 A he goat	Bī ālo .	Bih allu	Gēmē
151 A female goat	Bī āpi .	Bih a-pih	
152 Goats .	Bī-ātūm .	Bih ki-ong . .	Gēmē-dūng
153 A male deer .	Thijāk ālo	Okhi allu . .	Rāhē . .
154 A female deer	Thijāk āpi .	Okhi a-pih .	
155 Deer .	Thijāk ātūm	Okhi . .	Rāhē-dūng . .
156 I am .	Ne dō	Ne shi plang (<i>I become</i>) .	Ānūi lā, lādā, lālē .
157 Thou art .	Nāng dō .	Nang shi-plang .	Nang lā, lādā, lālē
158 He is .	Lā dō .	Alang shi-plang . .	Jī lā, lādā, lālē .
159 We are	Ne-tūm dō	Ne-tum shi plang . .	Ānūimi lā, lādā, lālē .
160 You are	Nāng tūm dō	Nang tum shi-plang .	Nangnūimi lā, lādā, lālē

Arung (Stewart)	Kabul Nagā.	Khoirao Nagā	English
Hūdā .	Gāichūmāi	Kahak mangdā kawoiwai	134 Best.
	Kāumai	Kakhāngba	135 High.
	Kanhai kako kūūmai	Hiwaihi lakhāngba	136 Higher
	Kāūchūmāi	Kahak mangdā kakhāngbā	137 Highest
	Takōn gamai khat	Takōn-pāba khat	138 A horse.
	Takōn loi khat	Takōn pūi khat .	139 A mare
	Takōn gamai gamai	Takōn pabā kahak	140 Horses
	Takōn loi gamai	Takōn pūi kahak	141 Mares
	Gōtom gamai khat	Tōm paba khat	142 A bull
	Gōtom loi khat	Tōm pūi khat	143 A cow
	Gōtom gamai gamai	Tōm pabā kahak .	144 Bulls.
	Gōtom loi gamai	Tōm pūi kahak	145 Cows.
Settei .	Si-rū gamai khat	Thu-tapāba khat	146 A dog
	Si-koi khat	Thu pūi khat	147 A bitch
	Si-ru gamai gamai	Thu tapaba kahak	148 Dogs.
	Si loi gamai	Thu pūi kahak	149 Bitches.
Kīmēi	Jū-chi khat	Kamī paba khat	150 A he goat.
	Jū koi khat	Kamī-pūi khat	151 A female goat.
	Jū chi gamai	Kamī lakhak .	152 Goats.
	Changui kachi khat	Khangāitha pāba khat	153 A male deer
	Changui koi khat	Khangāithā pūi khat	154 A female deer
	Changui	Khangāitha .	155 Deer
	Ai tūthē	Hami ū-ē	156 I am.
	Nang tūthē	Nangmī ū-ē	157 Thou art.
	Kamui tūthē .	Pami ū-ē . .	158 He is
	Hāngoi tūthē	Hauramui ū-ē	159 We are
	Nanghūngoi tūthē	Nangramui ū ē	160 You are

English	Mikir (Nowgong)	Mikir (Bhoi)	Empo (Kachā Nāgā) (Soppitt)
161 They are . . .	Lā-tūm dō	Ki-ong pih shi-plang	Jimi lā, lādā, lālō . . .
162 I was . . .	Ne dō-lā	Ne shi-plang lo .	Ānūi lādā, lādālō .
163 Thou wast	Nāng dō-lā	Nang shi-plang lo .	Nāng lādā, lādālō . . .
164 He was . . .	Lā dō-lā	Alang shi-plang lo	Ji lādā, lādālō . . .
165 We were	Ne-tūm dō-lā	Ne-tum shi-plang lo	Ānūmī lādā, lādālō . .
166 You were .	Nāng tūm dō lā .	Nang-tum shi-plang lo	Nāngnūmī lādā, lādālō .
167 They were	Lā-tūm dō-lā	Ki ong-pih shi-plang lo	Jimi lādā, lādālō . . .
168 Be . . .	Dō nāng (<i>must be</i>)	Shi plang	Lājō
169 To be	Dō-jī	Shi-plang ji	Lārā
170 Being .	Dō-rā	Shi-plang raprak (<i>continuing to be</i>)	Lālayamē
171 Having been .	Dō-tāng rā	Shi-plang lo	Lāshē
172 I may be . . .	Ne dō āvō	Ne shi-plang-ji	
173 I shall be	Ne dō-jī	Ne shi-plang e-ji .	Ānūi lāgū .
174 I should be . . .	Ne dō nāng-ji	Ne shi plang e-ji lo .	
175 Beat . . .	Chāk-nān	Ki-chok(?) .	Bēō-jō
176 To beat	Ke-chāk .	Ha ki-chok(?) .	Bēō-rā .
177 Beating .	Chāk-rā	Chok nn-lang	Bēō-lajamē
178 Having beaten	Chāk tāng rā	Chok lo	Bēō-ahē . . .
179 I bent .	Ne chāk-pō	Ne chok .	Ānūi bēō-dā, -lē, -dalō
180 Thou beatest	Nāng chāk-pō .	Nang chok	Nāng bēō-a
181 He beats .	La chāk-pō	Alang chok .	Ji bēō-dā .
182 We bent .	Ne-tūm chāk pō .	Ne tum chok . . .	Anūmī bēō da
183 You beat .	Nang-tum chak pō	Nang-tum chok	Nāngnūmī bēō-dā . .
184 They beat	Lā tum chāk pō	Ki ong ki chok . . .	Jimi bēō-dā .
185 I beat (<i>Past Tense</i>)	Ne chāk tāng lā	Ne chok tanglo .	Ānūi bēō-dā, -lē, -dalō .
186 Thou beatest (<i>Past Tense</i>)	Nang chāk tang lā	Nang chok tanglo	Nāng bēō-dā . . .
187 He beat (<i>Past Tense</i>)	Lā chak-tang la	Alang chok tanglo	Ji bēō dā , . . .

Arung (Stewart)	Kabu Nāga	Akchāo Nāgā	Exp. etc.
Maikai tūthō		Pauramini ui-c	161 They are
Āi tūlawē		Haini ū-i	162 I was
Nang tūlawē		Nangni ui-i	163 Thou wast
Kamūi tūlawē		Paini ūi ē	164 He was
Huigoī tūlawē		Hauramini ū-i	165 We were
Nanghnūgoī tūlawē		Nangramini ui-i	166 You were
Maikai tūlawē		Pauramini ūi-ē	167 They were
Tūnā		Ūi	168 Be
Tūninā		Ūilēni	169 To be
Tūna		Ūini	170 Being
Tūrana		Ūini	171 Having been
Āi tūnūdē		Haini uiba vāi	172 I may be
Āi tūni		Haini nguīdē	173 I shall be
Āi tūni		Haini nguīdē	174 I should be
Baina		Wolt	175 Beat
Baininā		Wulen	176 To beat
Bainū		Wūni	177 Beating
Bairana		Wuni	178 Having beaten
Āroi baiyo		Haini wū-c	179 I beat
Nangloi baiyo		Nangni wū-ē	180 Thou beatest
Kamauoi baiyo		Paini wū-i	181 He beates
Huigoioi baiyo		Hauramini wū-ē	182 We beat
Nanghnūgoioi baiyo		Nangramini wū-i	183 You beat
Maikauoi baiyo		Pauramini wū-c	184 They beat
Āroi baitira		Haini wū-c	185 I beat (beat)
Nangloi baitira		Nangni wū-ē	186 Thou beatest (beatest)
Kamauoi baitira		Paini wū-i	187 He beates (beates)

English	Mikir (Nowgong)	Mikir (Bhoi)	Fimpro (Aachha Naga) (Soppitt)
188 We beat (<i>Past Tense</i>)	No-tum chák-tang lá	Ne tam chok tanglo	Ānūimi bēō-da
189 You beat (<i>Past Tense</i>)	Nāng tūm chák tūng lá	Nang tum chok tanglo	Nāngnūimi bēō-da
190 They beat (<i>Past Tense</i>)	Lā-tūm chák-tāng-lá	Ki ong chok tanglo	Jimi bēō-da
191 I am beating	No chák-lá	No chok un lang (?)	Ānūi chūna bēō gū
192 I was beating	No chák-rá	Ne chok lang ne phat (?)	Ānūi bēō-da
193 I had beaten	Ne chak tang-lu	No nang chok tanglo (?)	Ānui enda bān-dalē
194 I may beat	No chák-pō ūvō	No nang chok und (?)	.
195 I shall beat	No chák-ji	No ki chok (?)	Ānūi bēō-gū .
196 Thou wilt beat	Nang chak-ji	Nang ki chok (?)	Nang bēō gū
197 He will beat	Lā chák-ji	Alang ki-chok (?)	Ji bēō gu
198 We shall beat	No-tūm chak-ji	No-tum ki-chok (?)	Ānūimi bēō-gū .
199 You will beat	Nāng tūm chak-ji	Nang tum ki-chok (?)	Nāngnūimi bēō-gu
200 They will beat	Lā tum chák-ji	A-ki ong ki chok (?)	Jimi bēō-gu
201 I should beat	No chak-nāng-ji	No matha ki-chok-ji (?)	
202 I am beaten	No ke-chák on-tāng (<i>I receive a beating</i>)	Ne chok lo (?)	Ānui bēō-shō lu da
203 I was beaten	Ne ke-chák on-tāng-la	Ne chok tanglo (?)	Ānūi bēō shō lā-dā
204 I shall be beaten	No ke-chák en-ji	No phan chok ji lang (?)	Ānui bēō-shō lu gū .
205 I go	Ne dām-pō	No dampo	Ānūi tā dā .
206 Thou goest	Nāng dām-pō	Nang dampo	Nāng tā dā .
207 He goes	Lā dām pō	Alang dampo	Ji tā-da
208 We go	Ne-tūm dām-pō	Ne-tum dampo	Ānūimi tā-dā . .
209 You go	Nāng-tūm dām-pō	Nang-tum dampo	Nāngnūimi tā-dā
210 They go	Lā-tūm dām pō	Ki ong-ki dampo	Jimi ta dā
211. I went .	Ne dām lá	Ne dam tanglo	Ānūi tā-dā
212 Thou wentest	Nāng dām-lá . .	Nang dam tanglo	Nāng tā-dā . .
213 He went .	Lā dām-lá .	Alang dam tanglo . .	Ji tā dā .
214 We went .	Ne-tūm dām lá	Ne-tum dam tanglo	Ānūimi tā-dā . .

Arung (Stewart)	Kaboi Naga.	Fhoira Naga	Eng. It.
	Haugouroi bārtinā	Hauramini wu ngu	188 We beat (Past Tense)
	Nanghnugouroi bārtina	Nangramini wū ngu	189 You beat (Past Tense)
	Maikairoi bārtina	Pairamini wū ngu	190 They beat (Past Tense)
	Āiroi baibamboi	Haini wū me	191 I am beating
	Āiroi baibamo	Haini wu ni nai-ē	192 I was beating
	Āiroi bairauduwe	Haini wu ngu	193 I had beaten
	Āiroi bairūwe	Haini wu ā vai	194 I may beat
	Āiroi bāini	Haini wu le	195 I shall beat
	Nangloi bāini	Nangni wū le	196 Thou wilt beat
	Kamairoi bāini	Pairni wū le	197 He will beat
	Haugouroi bāini	Hauramini wū le	198 We shall beat
	Nanghnugouroi bāini	Nangramini wū le	199 You will beat
	Maikairoi bāini	Pairamini wū-le	200 They will beat
	Āiroi bāini	Haini wū le	201 I should beat
	Āta baiyē	Haini wu e	202 I am beaten
	Āta bairaudūwe	Haiyō wū ngu	203 I was beaten
	Āta baibani	Haiyō wu luenge	204 I shall be beaten
I tārūta	Āi tade	Hai than-e	205 I go
Nang tārūta	Nang tade	Nang than-e	206 They go
Wi tārūta	Kamāi tade	Pair than-e	207 He go
Anni tārūta	Hairoi tade	Haurami than-e	208 We go
Nang nui tārūta	Nanghnugoi tade	Nangrami than-e	209 You go
Wi-nui tārūta	Maikai tade	Pairami than-e	210 They go
I tatūta	Āi tajaūthe	Haini than ngu	211 I was
	Nang tajaūthe	Nangni than ngu	212 They were
	Kamai tajaūthē	Pairni than ngu	213 I was
	Hairoi tajaūthe	Haurami than ngu	214 We were

English	Mikr (Nongong)	Mikr (B'oi)	Empo (Kachā Nāgā) (Soppitt)
215 You went	Nāng tūm dām la	Nang tum dam tanglo	Nangnūmi tā da
216 They went	Lā-tūm dām lā	Ki-ong dam tanglo	Jimi tā da
217 Go	Dām-nān	Dam	Ta-jō
218 Going	Dām-rā	Dam nang	Ta lajanē
219 Gone	Dām-tāng-la	Dam lo	Ta-shē
220 What is your name?	Nāng men kōpi <i>Your name v'ha' (is) ?</i>	Nang tum amen kolapa	
221 How old is this horse?	Lābangsō lōē ningkūn kōān-mā? <i>This horse year how-many ?</i>	Labangso a loseih arto ko-an lo	
222 How far is it from here to Kashmir?	Dāk-pen Kāshmir kōān kā-helō? <i>Here-from Kashmir how-much distant ?</i>	Ko-an kahuluh dakpen ha Kashmir	
223 How many sons are there in your father's house?	Nāng pō āhem āsōmār-tāng kōān dō? <i>Your father's house son- persons how many are ?</i>	Ko-an a-suh pinsuh ha nangpuh ha hem	
224 I have walked a long way to-day	Pini ne mēnāng kedung ā-ōvār rāng-la	Ne ki dam kahuluh kon (?)	
225 The son of my uncle is married to his sister	Ne pūnū āsōpō lā amū chupangri lā <i>My uncle's son & sister married</i>	A ong asuh pinsuh jur shukle kle ka shu-en	
226 In the house is the sad- dle of the white horse.	Lōē kelak ā-thāk kār-dan-i āpat hem-si dō	Ha hem arloh loseih a- kelok a-jun ke-doh	
227 Put the saddle upon his back.	Ā-moi āthāk kār-dan-i apat ārvung thā	A jin binonj inung athak	
228 I have beaten his son with many stripes	Lā āsōpō āphūn ne chak-pār-la	Ne alang suh ki-chok thur him ke-ong kon	
229 He is grazing cattle on the top of the hill	Lā ānglang ālūm-si āchai- nang pe-chōpān-la	Alang ki-pang reng amar ki-rei dam ha alam	
230 He is sitting on a horse under that tree	Hā-lābangsō ā-tengpi ā-ūm lōē āthāk ālang li ngūisūsi dō	Alang loseih thakardon ha thengpe bin	
231 His brother is taller than his sister	Lā tē āpār ā-kar dungmū	A-shu kle-poh aphan ang- jūpūh dungmūh (?)	
232 The price of that is two rupees and a half.	Lābangsō ānām sika hinirā āduli	Labangso a-dor sika hūn ra arduli	
233 My father lives in that small house	Hā-lābangsō ābēm sō ne pō kedō dūn āhem-la	Ne puh ki dūh halabangso a-hem suh (?)	
234 Give this rupee to him	Lā āphān lābangsō ātāngkā pī-nol	Pinon bangsuh a-tangka alang nahan	
235 Take those rupees from him.	Lā pen hālā tāngkā en-nan	Alang tangka en nonj	
236 Beat him well and bind him with ropes.	Lā phān chāk-ō-rā, āri pen kak-nān	Kichok alang phan amer pyn hak, ar-uh-pen rak nonj (?)	
237 Draw water from the well.	Lābangsō lāngtūk ālang sākan.	Lang soh dam nonj ha arlok (?)	
238 Walk before me	Ne phrāng dām-nān	Ne phrang dam-nonj (?)	
239 Whose boy comes be- hind you?	Nāng phi nāng kedūn ābāng kōmāt āsō?	Mad asuh si ne pheu nang ke-dun (?)	
240 From whom did you buy that?	Lī-ke kō-māt-pen-si nāng kenām?	Kodak si nang ki-nam dam labangso apot (?)	
241 From a shopkeeper of the village	Ārāng ādūkāni pen	Ha rong ha mohajon	

Arung (Stewart)	Kabu Nagā.	Khoirao Nagā	English
Nang tacoblao	Nanghuogoi tajūthē	Nangramini thau-ngē	215 You went.
	Māikūi tajūthē	Paaramni thau-ngē	216 They went
	Tanā (<i>Infinitive</i>)	Thandē	217 Go
	Tanā	Thannī	218 Going
	Takathina	Thaungē chū	219 Gone
	Nang jan kumcho ?	Nang jan sūbo ?	220 What is your name ?
	Takon tikom ajūthā ?	Takōni tōnglum kadiyāng-bō ?	221 How old is this horse ?
	Haikhaūroi Kashmir tāng khāng asūnūhāi ?	Hī thau Kashmir tāng lērang ithang gabō ?	222 How far is it from here to Kashmir ?
	Nang pū kīi kho nang-nūgamaī gaujū nūibo ?	Nang pā kai thaū nūi chapāni kadiyā nūibo ?	223 How many sons are there in your father's house ?
	Āi sādūnu tathē	Hai sanī kada tutangē	224 I have walked a long way to-day
	Āpūnū nāroi katānpoi kāwē	Hai pāi kanānūi pāi tam-bui laūē	225 The son of my uncle is married to his sister
	Takon bungmai sāpan kaitho nūi	Takōn kangōūba sāpan kai lūng thō nūi.	226 In the house is the saddle of the white horse
	Kanham kho sāpan jāūtho	Potūnga sāpan kasē ngām ang	227 Put the saddle upon his back
	Āroi mānata thinguroi pāna bāthē	Haini pānuu tangkēng ūsōt wungē	228 I have beaten his sor with many stripes.
	Kamairoi chenghlū khaūi goi thingnowang tituve	Pāni kalōngthō tōm ngakamē	229 He is grazing cattle on the top of the hill
	Kamāroi thung bang bang kho takon nūām kho tōngbamoi	Pāi koi singhāngtho takōn tōngbamē	230 He is sitting on a horse under that tree
	Kachāitū kalainuroi kāwē	Pai tambuiyō nau katā wani kāūē	231 His brother is taller than his sister
	Maiman lūpa kanhāi makhai	Chīwa manchi pūm kati fan.	232 The price of that is two rupees and a half
	Āpū kai lāunakho bambūtoi	Kai katānōthō haipa nūiē	233 My father lives in that small house
	Kakho lūpa maitai titiyo	Lūpā chi pāyō punga	234 Give this rupee to him
	Māikbolai lūpa maitai lao	Pāichuthō lūpa chi laulā	235 Take those rupees from him
	Maitatai hūitāna ' banū oirengloi karakho	Pāiyō madaibu wūni areng hūnfala	236 Beat him well and bind him with ropes
	Kohakhāte dūi jūthao	Kuhā dūitho thokaupalō	237 Draw water from the well
	Ābokho taro	Hai dōnthō talā	238 Walk before me
	Nang thāitho gamina thaunā gangbo ?	Nang sūthō su kanāu cha pami rabō	239 Whose boy comes to bind you ?
	Nang maitai thaukho lūitong ?	Nang sūni suchathō lubō ?	240 From whom did you buy that ?
	Kārongmai dukan kho gāukhat kho	Chīwa ramī tūkam khat thō laūē	241 From a shopkeeper of the village

NĀGĀ GROUP.

THE NĀGĀ-KUKI SUB-GROUP.

Just as the Nāgā-Bodo language bridges over the gulf between Angāmī Nāgā and Kachāī, so the Nāgā-Kukī group bridges over that between Angāmī and the Kukī languages of Manipur. It probably contains a number of dialects, concerning some of which we know nothing, concerning others of which we know a little, and concerning the three principal of which, Sopvomā, Tāngkhul, and Maring, we have now fairly complete information. These three languages exhibit a regular gradation in the change of speech. Sopvomā is most nearly connected with the Western Nāgā languages, and Maring with the Kukī ones, while Tāngkhul occupies an intermediate position.

All the languages of this group have their homes in the north of the Manipur State and for the information now presented regarding the three main ones, I have to thank Colonel H. Maxwell, C.S.I., the Political Agent in that State. Two of the specimens have been prepared by Babu Bisharup Singh, of Uribok in Manipur, and the third by the Reverend W. Pettigrew.

The following is a complete list of all the languages which I have brought together under this group —

Name of Language	Estimated number of speakers
Sopvomā or Mao Nāga	10,000
Marām	2,500
Miyāngkhāng	5,000
Kwoireng or Liyāng	5,500
Luhūpā or Luppā language viz —	
Tāngkhul	25,000
Maring	1,500
	<hr/>
TOTAL	49,500, say 50,000

The number of speakers given is a mere estimate, as no census materials are available for Manipur.

SOPVOMĀ or MĀO NĀGĀ

The Māos inhabit the country south of the Angāmī. Their villages lie in a compact group on the Manipur Nāga Hills frontier, 20 miles south of Kohima, the head-quarters of the Nāga Hills district. Sopvomā is the tribal name used by the people themselves. The Manipuris consider them as one and the same with the Angāmīs. Māo is the Manipuri name of their chief village.

Their language is the one of the Nāgā-Kukī group which most nearly approaches the true Nāgā languages. Of these it possesses the closest resemblance to Kezhāmā, as will be seen from an examination of the lists of standard words of the two forms of speech. Indeed Sopvomā is so closely connected with all the languages of the Western sub-group, that it might with equal propriety be classed as belonging to it as to the Nāgā-Kukī one.

The number of speakers of Sopvomā is estimated at 10,000. Immediately to their east lies the important tribe of Luhūpās. To their south lie the Marām.

The following are the authorities on Sopromā which I have come across —

McCulloch, MAJOR W.,—*Account of the Valley of Munnipore and of the Hill Tribes, with a comparative Vocabulary of the Munnipore and other Languages* Selections from the Records of the Government of India, Foreign Department, No 27 Calcutta, 1859 Short account of the tribe on p 69

DAMANT, G H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers* Journal of the Royal Asiatic Society, Vol xii, 1880, p 228 On p 244 an account of the tribe

In order to show the close connexion which exists between Sopromā and the Western Nāgā languages, I here give a comparative list of words which has been kindly prepared for me by Mr Davis

Sopromā.	Angāmī	English
u bā	u-bi	hand
u-pfi	u phi	foot
u me	u-mē	mouth.
u hū	u-hu	tooth
u pi	u-pi	head
mālī	melū	tongue
ma	mā	man
u-lhro	u l-rō	moon.
u mi	u-mi	fire
u-ta	u d-zū	water
u-to	mi-thu or u thu	cow
u ti	te shu, te fūh, te-hi	dog
tāo	to or tā	go
thi	sā, ti (Semā)	die
pi	pi, tsū	give
tū	tō	run
āja	-d-zū, āzu (Semā)	before
o-ē	u-wē	yes
mo	mo	no
ayā	ayā	alas
ā-pū	ā-pu	father
kā-yi	ka vi	good
kā si	le-hā	bad
a-tu-lru	ke-rekrē	high
ulo jodo	pedā	bull
la-lrā	ke-krā	white

There are also many resemblances in the grammatical forms, which will be found noted in the proper places

The following incomplete account of the Sopromā language is based on the forms found in the specimens and list of words —

Prefixes and Suffixes.—The otiose prefix *u* is very common It corresponds to the prefix *u* of Angāmī, and to the *ā*, *ē* or *ō*, which we find in Mīkīr and in many of the Nāgā languages, including Semā and Lhōtā As elsewhere, it is dropped when the noun to which it is prefixed is preceded by a possessive case Thus *unnā*, son, but *ni-nā*, your son It should be noted that, as in this instance, the first consonant of a noun is often doubled after the *u* Thus *unnā* is equivalent to *u nā*, *ubbā*, a hand, for *u-bā* This prefix, as in the other languages, originally meant 'his,' and still often does so Thus *u-chi* means both 'house' and 'his house'

In the case of nouns of relationship *a* is often used instead of *u*, *a* properly means 'my.' Thus *a-pū*, my father, or, simply, 'father' We have both *a-pū* and *u-pū* meaning 'father,' *a-pū*, my father, *u-pū*, his father, and (with the prefix dropped) *ni-pū*, your father. A good example of the use of these prefixes and of the way in which they are dropped is in *ni-pū chi-lē*, in your father's house. Here 'house' is *u-chi*. The prefix is dropped because the word is preceded by the genitive *ni-pū*. In *ni-pū*, the prefix *a* or *u* of *a-pū* or *u-pū*, has been dropped for similar reasons.

Just as adjectives in Angāmī Nāgā take the prefix *le*, so in Māo they take *la* or *lā*. Thus *kāy*, good, *lasi*, bad, *kakrā*, white.

Note the use of the word *mai* meaning 'person' which is frequently employed like the Hindustānī *wālā*. Thus *chi-lē-mai* (? the man in the house), a slave, *ulākata-mai*, a cultivator. It is the same as the Angāmī *mā*.

NOUNS.

Gender.—Nouns of relationship, as usual, have special words to indicate gender. Thus,—

<i>a-pū</i> , father	<i>a-pē</i> , mother
<i>pū-to-mai</i> , man	<i>ni-to-mai</i> , woman
<i>nā-pū-to-mai</i> , son	<i>unāmoni-to-mai</i> , daughter

In other cases *fodo* usually means male, and *kru* (Angāmī *krū*), female. Thus *kuri fodo*, a horse, *kuri kru*, a mare. Variations of this are —

<i>u-si silo</i> , a dog	<i>u-si sikru</i> , a bitch
<i>u-khi o fodo</i> , a male deer	<i>u-khro tu-kru</i> , a female deer

Number.—The usual plural suffix is *inū*, all, as in *apū-inū*, fathers. Pronouns take *kru*, and, connected with this appears to be *pū-tomai kāy*, *krohī*, good men, the plural of *pū-tomai kāy*. In *unnā-hā-hi*, to his two sons, we have a rudimentary dual.

Case.—As in Lhötā Nāgā, the *Nominative* takes *nā* (corresponding to the Kezhāmā *nye*) when it is the subject of a transitive verb. This *nā* is also occasionally used with the verb substantive, and with intransitive verbs, but not as a rule. Thus always *yi-nā dāi*, I strike, but *yi-nā soē*, I am, *yi nolē*, I shall be, *ikru-nā tāwō*, we went, *niēlkru tāwō*, you went. Other examples are,—

- nonau-nā pē ē*, the younger said
- u-pu-nā kojū-piē*, his father divided
- ni-thēkhū* (not *thēhū-nā*) *khēwē*,—*ni-pū-na* (not *ni-pū*) *loto loso piwē*, your brother has returned,—your father has given eating and drinking (i.e., a feast)

This *nā* is, properly speaking, the suffix of the *Instrumental* case, so that sentences in which they are used are really passive constructions.¹ *Nonau-nā pē ē* is literally 'by the son it was said'. In the pronouns, *no* is sometimes used instead of *nā*.

The *Accusative* takes no suffix, as in *u-nā kojū-piē*, he divided his wealth. Here *nā* means 'wealth' and is not the nominative suffix.

The suffix of the *Instrumental* is *nā*, as in *ubbā-nā poē*, (we) hold (two spears) by means of our hands.

¹ This is the normal construction in Tibetan. A Tibetan does not say 'I beat you, but 'a beating happens regarding you, by me'.

The usual suffix of the *Dative* is *hĩ*, as in *apū-hĩ pēē*, (he) said to his father, *unnā-hā-hĩ / o-jū-piē*, he divided to his two sons. Sometimes we find the instrumental suffix *nā* or *no* used for this case. Thus, *mai kalı-nā*, to one man (there were two sons), *ma kalı-no* (he went) to a man.

Motion towards is usually indicated by *lē-lhē*, as in *ido lē-lhē*, (sent him) to the field, *u-chi lē-lhē* (as he came) to the house. Sometimes the locative suffix *lē* is used, as in *mainū kalı-lē*, he went to (literally, in) a country.

The suffix of the *Ablative* is *hĩ-ā*, as in *a-pū-hĩ-ā*, from the father. Note, however, *po-hıno* (take) from him, *uḃbalētino*, (draw water) from the well.

The *Genitive* takes no suffix. It is simply prefixed to the noun signifying the thing possessed. Thus *a-pū chilā-mai-nā*, my father's servants. In the pronouns *chu* is sometimes used as a genitive suffix.

The sign of the *Locative* is *lē*, as in *u-chi-lē*, in the house, *ido-lē*, in the field. 'On' is *lhē*, as in *uḃbā-lhē*, on his hand, *upfiwā-lhē*, on his feet. *Cha-hē lodē* is translated 'to enter in the house'.

ADJECTIVES.

These usually, but not always, follow the nouns they qualify. They do not change for gender or number. When a case suffix is added to the noun, it comes after the adjective. The Adjective prefix is *la* (compare Angāmı and Mıkır *le*)

luı kalı-ā, the white horse.

pūtomaı kāyı kalı, a good man, lit, man good one

nıfomaı kāyı kalı, a good woman,

pūtomaı kāyı kalı-hĩ, to a good man

pūtomaı kāyı krohē-hĩ, to good men

The following are examples of comparison --

lāyı, good

lāhē lono ka-lı-yı, better (*lāhē* means 'two')

mainū lono kalıyı, best

ūsā pāyı kāyı, very excellent coat

atukru, high

lāhē lono lalı atukru, (two than one high), higher

mainū lono kalı atukru, (all than one high), highest.

PRONOUNS

The *Personal Pronouns* are *yı*, I, *nı*, thou, and *hana* or *po* (as in Angāmı) he, she, it.

First Person — The nominative is *yı* before intransitive verbs. Thus, *yı mātē* or *yı-ū mātē*, I sinned. Before Transitive verbs, the form is *yı-nā*. This pronoun has a form *āı*, which is used as an oblique form. Thus, *āı dāt*, beats me, I am beaten. *Āı pılorosa*, to be received by me. *Āhā kūā*, is translated 'with me'. The genitive is *a*, which is used as a prefix. Thus *a-pū*, my father, *a-nā*, my wealth, *annā*, my son. In the last example (as in *unnā* referred to under the head of prefixes) the initial *n* of *nā* is doubled after the prefix.

The plural is *i-kru* (-*nā*) 'We Miao people' is *m-mēmē* In the list of words are the following —

ā-chu pēwā, my

yi, mine

ikro-chu, of us

milē-hi'u, our

I have not come across examples of their use

Second Person,—The nominative is *ni* or *nē* before intransitive verbs, as *ni-ū āhā* *kūā chithūchikro-bōē*, thou dwellest ever with me Before transitive verbs we have *nē-nā*, as *nēnā koto koso puōē*, thou gavest a feast Sometimes we find *nē-no* instead of *nē-nā*, as in Nos 186 and 196 in the list of words In *ni pimoō*, thou didst not give, the suffix *nā* is not used, though a transitive verb follows

So we have in an interrogative sentence *nē ti thē-hno hrak-nā*, from whom did you buy that? The oblique form of this pronoun, which is also used as a genitive prefix, is *ni* Thus we have—

ni-jū, your name

ni-pū, your father

unnā (with the *n* of *nā* doubled), your son

ni-nā, your wealth

ni-thēhū, your brother.

ni-wā, your service

ni-chū, your word

ni-hē, (I have sinned) to you

ni-hā, (I have sinned) before you

A genitive absolute is *nlo*, yours, in *a-nā nūi kabbūsa nlo pte*, whatever is mine is thine With this are connected most of the following forms taken from the list of words —

ni-et (nom), thou.

ni-chu, thy

ni yē, thine (? it is thine)

nilē-kru, you, your

nilē-kru-chu, of you

The suffix *ū* added to these pronouns gives definiteness, as in *yi-ū moza thimobūdē*, whereas I die of hunger, *ni ū āhā kūā chithūchikro-bōē*, you on the one hand dwell with me (while your brother, etc)

Third Person,—This is *hana* or *po* The nominative is *hana* (-*nā*), as in *hana-nā annoē*, he asked The accusative is *hana*, as in *hana matāa*, sent him So we have for the genitive *hana thihū*, his sister, *hana lēnā*, his wife, but the most usual word for 'his' is the prefix *u*, as in *u-pū-nā u-nā*, his father (divided) his wealth So (with doubled *n* as usual) *unnā*, his son This *u* has in many cases become quite otiose See the remarks on prefixes *Hana-chu* is 'of him'

From the base *po*, we have *po-hno polo*, take from him, *poē fulo*, bind him, *po-h* *kāhē*, from among those two, *poilē-hi u*, they, *poilē-hi u*, their, *poilē-kru-chu*, of them

The following are examples of **Demonstrative** pronouns —

This,—*kuri-hē*, this horse, *anna hwa-hē*, this my son, *kasha-hē*, this rupee.

Ha-dono, sa-dono, for this reason, *sa-chū* (hearing) this word, *sa-thēcha*, therefore
That,—*kasha ti*, those rupees, *nē ti thē-hino hrati-nā*, from whom did you buy
 that? *mū lē ti*, in that country (note the position of the demonstrative after the case
 suffix)

Ma chi-nā, that man (sent him), *sato ka-chi-thē*, at that time, *mai cha-nā chowāsoā*
būli sē, that man can live happily

Interrogatives are,—*nēthiyē*, who? *thē-hino*, from whom (did you buy that)? *adē*,
 what? *ni-jū thēlē*, what is your name? *ada soē*, what is (this)? *ada-lē*, why? *chiwē*, how
 many (years) are there? *chia boē*, how many (sons) are there (in your father's house)?

The only instance of a **Reflexive** pronoun is *hana-nā allā pēē*, he said to himself

VERBS.

The verb substantive is *so*, be

The following forms have been noted —

yi soē, I am
yi soē, I was
yi nolē, I shall be
yi solisē, I may be

m-nā so, (fit) to be your son, *ido-lē cho-ē* (alternate spelling for *so ē*), he was in the field
 We have also, *nīlo pitē*, is thine, and (a compound with *bū* or *bō*, to remain) *so bū-lē*, let
 us remain

An example of the negative Verb Substantive is *mai-mo-ē*, (I) am not (fit)

As in other cognate languages, the sense of time in the Finite Verb is very loosely
 felt. Once a tense base is formed, it does not seem to change for number or person.
 In the list of words the second person singular is shown as regularly ending in *wā*, but
 this is misleading. An examination of the specimens shows that *wā* is not always used
 with this person, and can be added to other persons without changing the meaning.

Thus, while we have *nē-nā dā-wā*, thou strikest, we have also *mū āhā kūā chithū-*
chikī-o-bōē, thou dwellest with me, *hana tālē-wā*, he goes

In order to show how loosely the temporal suffixes are used, I here give (a) the
 future of the verb *dā*, strike, and (b) the present of the verb *tā*, go. It will be seen
 that, as given in the list of words, the conjugations are practically identical.

(a) I shall strike, etc

(b) I go, etc

Sing	Plur	Sing	Plur
<i>dā-lē</i>	<i>dā-lē</i>	<i>tā-lē</i>	<i>tā-lē</i>
<i>dā-lēwā</i>	<i>dā-lē</i>	<i>tā-lēwā</i>	<i>tā-lē.</i>
<i>dā-lē</i>	<i>dā-lē</i>	<i>tā-lēwā</i>	<i>tā-lē</i>

The following is the way in which the various tenses are formed —

Present — The suffix is *ē* (Angāmī *wē*), sometimes written *i*. Thus, *bōē*, (he) lives,
khoē, (he) is pasturing, *toē*, (they) eat, *poē*, (we) hold (spears in our
 hands), *dāi*, (he) strikes, after vowels, a euphonic *w* is sometimes
 inserted, as *dā-w ē*, (I) am striking. Sometimes the suffix *dē* of the
 past is used, as in *bū-dē* (he) remains (serving the God), *lhar-dē*, (he)
 is kept (like a slave). So *thi-no bū-dē*, am about to die, literally, am
 in a condition to die

We also find the future form used, as in *tā-lē*, (I) go, *ni-lē* (he) is found

Imperfect,—The only example is *dā-lhē*, (I) was striking

Past,—The usual suffix is *ē* (Angām *ivē*),—the same as in the present, thus following cognate languages. Examples are *pē-ē*, or (with euphonic *w*) *pē-w-ē*, (he) said, *pi-ē*, *pi-w ē*, (he) gave (compare *kojū-piē*, (he) divided), *mohōē*, (he) wasted, *mamū-y-ē* (euphonic *y*), (he) became wretched, *koazil-ē*, (he) went and joined, *wēl-ē*, (he) came, *mā-ē*, (I) have sinned, *chol-ē*, (he) heard, *amnoē*, he asked, *lhē-w-ē*, (he) has returned, *lobbō-ē*, he refused, *za-w ē*, (he) entreated, *tā-w-ē*, (we) went, *hral-ē*, (I) bought. The forms of the past of *tā*, go, are very instructive—we have, *tā-w-ē*, (we; they) went, *tāwē-wā*, (you) went, *ti-tāwē* (I) went, *tā-lēwā*, (and *tā-dē*), (he) went, *ti-tālēwā*, thou wentest. The verb *dā*, strike, inserts *bb*. Thus *dā-bb-ē*, (I) struck, *dā-bb-ēwe*, (thou) struckest, but *dāi*, (he, we, you, they) struck

The syllable *dē* (Angām *te*) is also used to form the past, as in *tā-dē*, (he) went (to a far country), *dā-u-dē* (with inserted *u*) (I) have struck (his son). With the last compare *mā-u-tē* or *mā-ē* (I) have sinned

Other forms of the Past are *mono*, (two sons) were born, *matā-a*, he caused to go, sent, *malā*, he kissed

Perfect,—The only true perfect which I have met is formed by compounding the verb with the auxiliary, as in *tā-so-e*, (I) have walked (a long way to day)

Pluperfect,—This is the same as the Past.

Future,—The suffix is *lē*, as in *dā-lē*, (I) shall strike, *no-lē*, (I) shall be, *pē-lē*, (I) shall say, *so-bu-lē*, let (us) remain

Present Subjunctive,—*Yi so-li-sē*, is translated 'I may be,' and *yi-nā dā-sē*, I may strike

Imperative,—The following forms occur,—*pi-yo*, *pi-yū*, give, *tho-piyū*, place, *pol-o*, take, *ful-o*, bind, *sithēpal-ō*, draw water, *dāo*, strike, *tāo*, go, *lot-o*, eat, *hebb ā*, sit, *hēk-o*, come, *ālāch-o*, stand, *mos-o*, take (me for a servant). Other forms are *thiyē*, die, *tū*, run, *ponobā*, cause to wear

Verbal Nouns, etc,—Suffix *ā*,—*ho ā*, (rice) being dear (he became wretched), *bū-ā* (a man) who lived (in that country), *ohā tā ā*, arising (up going) (he went to his father), *pū-w ā*, bringing (the best garment clothe him), *to-ā so-lu*, ending drinking (let us remain) (compare *koto koso* below), *thi-a* having died (is alive again), *kule-ā*, calling (a servant), *sa-ohol-a*, hearing (this), *pi ā*, giving (to harlots has wasted)

Suffix *li-ā*,—*ni-li-ā*, having found (him, they rejoiced), (*thē-li-ū*) (*?thi-li-a*), when-dead (we hold two spears)

Suffix *li-ē*,—*da-li ē*, striking, having struck, *ka-li-ē*, after (some days) remaining

Suffix *o*,—*po-lā-di-y-o*, having gone (he wasted his substance), *ichapē-li-y-o*, becoming sensible (he said to himself), *khol-o*, embracing (he kissed him)

Suffix *lē*,—*poi-lē*, carrying (his wealth to a far country)

Suffix *thē*,—*woi-thē*, at the time of coming, *ho-l a-ti-thē*, when (all) had been wasted, *tā-lochi-thē*, gone

Other forms,—*tū-lo*, running (he kissed him) *l ho-to*, (he sent him) to pasture (swine), *tā-no*, going, *thi-no bū-dē*, I am about to die, *lo-to*, food, rice. *lo-to lo-so* (compare *to-ī so-lā* above) *pi-u-ē*, gave food and drink

Passive Voice,—This does not occur The force of the passive is thus expressed,—*āi dāi*, beats me, *te*, I am beaten.

Causal Verbs,—The following are probably causals —*mo-īo-ē*, he caused to waste, he wasted; *ma-tā-a*, he caused (him) to go, he sent (him to the field); *mo-so*, cause to be, make

Interrogative Sentences,—The interrogative particle is *nā*, corresponding to the Kachchā Nāgā *mē*, and the Angāmi *gā*, *ro*, or *mā* Thus, *hral-i-nā* (from whom) did you buy (that) ?

Negative Sentences,—The negative particle is *mo*, as in Angāmi. Examples are *pi-mo-ē*, (anyone), gave not; *ni* (not *nē-nā*) *pi-mo-ē*, thou gavest not, *pēthōl-i-mo* (I) did not disobey; *fa-pi-mo*, he is not released. Note that the negative follows the word qualified

[No 18]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

NĀGĀ-KUKI SUB-GROUP

SOPVOMĀ OR MĀO NĀGĀ

(STATE, MANIPUR)

SPECIMEN I.

(Babu Bisharup Singh, 1899)

Mai kalinī unāputo kīhī mono Pohē kāhē
 Man one-by (to) sons two were-born Them two (from-amongst)
 nonaunī apu hī pīc, 'apū, āi pikorosa chahannāsa
 nom-her-by father to it-was said, 'father, by-me to-be-received property
 allo pūū' Echahīc upūnī unā unnā hā hī kojūpiē
 'are girl' Thereupon his-father his-wealth his-son two to divided
 Chihīc koju kāhē unnā nonaunā unā niūsa poiē
 De's some after-remaining his son younger wealth all carrying
 kodopo inu kahi lī tadīc potādiyo ichapēmo unā niūsa mohoē
 distant country a to went having-gone wickedly his-wealth all wasted
 Unī niūsa hokatithīc inū lī tī koto ho-ā
 His-wealth all having-been-wasted country in that rice being-dear
 hana mīc mamīc Hana inū lē tī ma kali no
 he very became-retched He country in that man a to
 bu-ā kanzilī Sathēcha mai chinā uvo khoto ido
 who-lived went-and-is-joined Thereupon man that swine to-pasture field
 k-khīc hana matīa. Uvo to upfai titā tonniwē maiho
 towards him sent Since's food husks that-even although-wished-to-eat any-one
 pūmoč Sathēcha ichapūyo hananā alhā pē ē, 'apū
 garī-nol Afterwards becoming-sensible he to-himself said, 'my-father's
 chulāmainī udohsā to-ī Yū moza thimobūdē.
 errants in abundance are-eating I-toke-as of-hunger am-about-to-die
 "Apū vī Orāme hī māc apu nī hī māē,
 "Father, I God to have-done-wrong father you to have-done-wrong,
 ninā so kochū maimoč, nī chikālaimai kali moso," litā apū
 your-son to-be fit am-nol, you servant one make," saying father
 hī pīc' Ichu ta-ā apū hī wīlē Kodopo kālēlāno
 to will-say' Arising going father to came Afar-off when-he-was-yet
 apūnā nīkīnā ullasā tūko longū kholo baitū makī
 his-father seeing being-compassionate running neck embracing cheek kissed

Unnānā upū hī pēwē, 'apū, yū Orāmē hī māutō
The-son father to said, 'father, I God to have-done-wrong
 ni hīā māutō ni nā so kochū maimōē ' Sathēch
you before have-done-wrong your son to-be worthy am-not ' Thereupon
 apūnā chilāmai nūi hī chūpē-ē, 'ūsā pāji kāyi pūwā annā
father servants all to ordered, 'garment very good bringing my-son
 ponobā, ubbā khē kakha kali thopiyū upfiwā khē firra thopivū,
let-to-wear, hand on ring a put feet on shoes put,
 toā solā chavo sobulē, chōhō-kono hēpohēhoji annā
eating drinking merrily let-us-remain, (?) the-reason (?) being my-son
 hanahē thiā, chōhō hrlē, hokotū, nilē ' Nēhā
this having-died, (?) again is-alive, having-been-lost, is-found ' Having-found (him)
 polēkru asāboē
they merrily-remained

Sato kachi thē unnā kochū ido lē choē Hananā uchi
Time that at his-son elder field in was He his-house
 lē-khē wothē kokhru baddā ullokoso ukho cholē Hananā
towards when-coming drum beating dancing sound heard He
 chilāmai kali kulēā, 'adasōē ? ' to annoē Chulāmainē pē-ē,
servant a calling, 'what-is (this) ? ' saying asked Servant said,
 'ni thēhū khēwē Hana hsi mowē khēwē sadono
'your brother has-returned He illness without has-returned for-this-reason
 nipūnā asāboē koto koso piwē ' Sachū sacholā
your-father being-glad to-eat to-drink has-given ' This-word hearing
 hana ullokhōa cha hē lodē lobboē Sadono upūnā
he getting-angry house in to-enter refused Therefore his-father
 tāpā hana zawē. Unnānā upū hī pē-ē, 'kūllā ā,
coming-out him entreated The-son his-father to said, 'behold,
 mapū hralasa ni wā sobbē yonni chithā-ā vi ni chū
years so-long your service in-doing even once I your words
 pēthōkimo Yitukrūā akasamai kokrolētā tolēdā ūhī ūto
disobey-did-not Never-the-less friends together-with to-eat goat young
 kali koā ni pimoē Ni nā inūi khokhromai hī piā
one even you have-not-given Your wealth all harlots to by-giving
 sūmohōā ni nnā hana tāwokoehūchi nēnā hana hadono koto
having-wasted your son this on-coming you him for to-eat
 koso piwē ' Sathēcha upūnā pē-ē, 'annā, ni-ū āhā
to-drink have-given ' Thereupon his-father said, 'my-son, you-indeed me
 kūā chithūchikrobōē, anā inūi kabbūsa nilo pitō, ni thēhū
with together-live, my-wealth all whatever-is yours is, your brother
 hana thiā, chōhō-kono hrlē, hotiā nilē hadono
this having-died, (?) again is-alive, having-been-lost is-found for this-reason
 ikru asābū kochoē '
we to-be merry it is-proper '

[No 19]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

NĀGĀ-KUKI SUB-GROUP

SOPVOMĀ OR MĀO NĀGĀ

(STATE, MANIPUR)

SPECIMEN II

(Babu Bisharup Singh, 1899.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A MĀO NĀGĀ

Im mēmē thēlī ā ēhū kākē ubbānā poē ēhū Orāmē
We Māo people when-dead spears two hands-by hold Spears the-God
 Pēkujikhē fēlē Fēlūhā mai chanā Orāmē anū lē
Pēkujikhē is-for-piercing If-able-to-pierce man that God's country in
 chowāsoā būlī sē Fēlī kokromainā Orāmē Pēkujikhē ukrūso
happily to live can To-pierce who cannot-man God Pēkujikhē serving
 būdē, chūlāmai soā khaidē, tinā fapimo Orāmai hana pi
remains, slave like is-kept, ever is-not-released God's that head
 jisūē, kota macha Hana kēnā, 'ochū mai nolo mai haí
is-very-big, beard grows His wife, 'aged man young man as-well-as
 adasono mathiwē, annoē 'Maina kososi miya to mima to
why are-killed,' asked 'Men chillies old eat unripe-also eat
 Mai thēfrā yā ochū mai nolo mai hai fūē, sata
Man following I-also old man young man also catch,' saying
 Orāmē hananā pē-ē
God that said

FREE TRANSLATION OF THE FOREGOING

When any one of us Māo people dies, two spears are put into his hand. These are for piercing the God Pēkujikhē. If the dead man can pierce him, he is allowed to live happily in the God's country. If he cannot pierce him, he has to become a servant to Pēkujikhē. He is kept like a slave, and is never released.

This God's head is very big, and he has a beard. His wife once asked him why he killed young people as well as old. He replied, 'men cut chillies both unripe and ripe, and after their example I catch both young men and old men.'

MARĀM

To the south of the Māos lie the Marāms, inhabiting one large village, with a population of perhaps 2,500. The two tribes claim to have a common origin, but are perpetually at feud with each other. They are nevertheless closely allied by intermarriage.

I have not obtained any specimen of their language, but have inserted as many words as I could in the list of standard words and sentences. The source of these words is partly McCulloch's and partly Brown's vocabulary.

The following are the authorities which I have noted as dealing with Marām —

BROWN, THE REV N.,—*Comparison of Indo-Chinese Languages* *Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, pp 1023 and ff. On 1034 and ff a 'Marām' Vocabulary.

MCCULLOCH, MAJOR W.,—As quoted under Sopromā. On p 69 an account of the tribe. In App I pp vi and ff a 'Muram' Vocabulary.

DAMANT, G. H.,—As quoted under ditto on p 224 an account of the tribe. On p 256 a brief vocabulary taken from McCulloch.

No materials are available for making even an imperfect sketch of the grammar of this language.

MIYĀNGKHĀNG

I only mention this tribe here, because Damant classes them with Māo and Marām. Nothing is known about their language. They live in the State of Manipur south of the Marāms, and are said to occupy nine small villages and to have a language of their own. Damant estimates their number at 5,000 or rather more. They are mentioned on p 70 of McCulloch's Munnipore already quoted under Māo, and by Damant on p 244 of his article quoted in the same place.

KWOIRENG OR LIYĀNG

The Kwoireng or Liyāng inhabit the country north of Manipur lying between the Kachchā and the Kabui Nāgā, as far as the Angāmis, from whom they have suffered much. They are a considerable tribe, possessed of much energy, which develops itself in trade with the Angāmis and our frontier districts. Damant estimates their number at five or six thousand.

Their language appears to be an intermediate one between the Nāgā-Bodo and the Nāgā-Kuki Group. The pronouns agree best with the latter, and so I class it here, though its geographical position would incline one to put it with the former set of languages. Very little is known about their language. The only trustworthy source of information is a vocabulary by McCulloch, from which I have inserted as many vocabularies as possible in the list of standard words and sentences. The language is to be distinguished from Koireng, which belongs to the Kuki Group, and of which specimens will be found later on. It is an altogether different language.

AUTHORITIES—

BROWN, REV N.,—*Comparison of Indo-Chinese Languages* *Journal of the Asiatic Society of Bengal* Vol. vi, 1837, pp 1023 and ff. On p 1034 a short 'Koreng' vocabulary, which comparison shows to be Kwoireng.

MCCULLOCH, MAJOR W.,—*Account of the Valley of Munnipore* etc., as quoted under Sopromā. On p 54 an account of the tribe. Appendix I, pp v and ff, a Quoireng or Leeyang Vocabulary.

DAMANT, G. H.,—*Notes on the Locality*, etc., as quoted under Sopromā. A reference to the tribe on p 244. Short Vocabulary on p 256.

LUHŪPĀ OR LUPPĀ

Several Manipur tribes are included under this head. The only one of them with whose language we are acquainted is the Tangkhul Nāgā. The number of dialects spoken by these tribes is very great, almost every village being said to have a distinct one. Three,—Tāngkhul, Phadāng, and Khangoi have been recorded.

A general account of the Luhūpā will be found on p. 66 of McCulloch's *Munnipore*, and on p. 246 of Damant's *Note*, both of which are quoted in full under the authorities on Sopvomā.

The tribe is a large and important one.

TĀNGKHUL

This is the best known of the Luhūpā tribes. They were described by Brown in 1837 and subsequently by McCulloch and Damant. They inhabit the hills to the north-east of the Manipur valley, and have their head-quarters at Ukhrul about 40 miles in that direction from the Manipur town, and the same distance to the south-east of the Māo tract. They are estimated to number 25,000. Brown has given three short vocabularies of what he calls 'North Tāngkhul,' 'Central Tāngkhul,' and 'South Tāngkhul.' None of them agrees with the specimens here given, which is unfortunate, as there is no other vocabulary of the language in existence. Brown's vocabularies are so short, and the words common to them and the list of words here given are so few, that it is not worth while publishing them.

AUTHORITIES—

BROWN, THE REV. N.,—*Comparison of Indo Chinese Languages*. *Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, pp. 1023 and ff. Three Tāngkhul vocabularies on p. 1035.

MCCULLOCH, MAJOR W.,—*Account of the Valley of Munnipore, etc.*, as quoted under Sopvomā. On p. 66 an account of the Tangkool Tribe. (1859.)

DAMANT, G. H.,—*Note etc.*, as quoted under Sopvomā. On p. 246 a brief account of the Tangkhuls. (1880.)

The following incomplete account of Tāngkhul Grammar is based on the specimens annexed, which I owe to the kindness of the Rev. W. Pettigrew, and on further notes which the same gentleman has been good enough to supply.—

Prefixes.—The otiose prefix *la* (also pronounced *lha*) is used before adjectives, as in Sopvomā and other cognate languages. It is also used to form verbal nouns, like the Mikir *le*. The prefix *ā* or *ū* does not seem to be so common as in Sopvomā. *ā* frequently does occur, but generally in the meaning of 'his,' or as a prefix to the verb when the pronoun in the objective case comes before it, as in *ā pharuwa*, threw at him.

Articles.—The indefinite article is *āla* which follows the noun it qualifies as in *mī āla-na*, a certain man (had two sons). Strictly speaking there is no definite article. Its place is supplied by the demonstrative pronoun *chī*, that, as in *āgato chī-na*, the younger brother (said).

Nouns — *Gender* — The usual rule is followed for human relations Thus,—

<i>ā-vā</i> , father (or his father)	<i>ā-va</i> , mother (or his mother)
<i>ā-gato</i> , brother (or his brother)	<i>ā-gatuva</i> , sister (or his sister)
<i>mayārno</i> , man	<i>shano</i> , woman.
<i>noshino</i> , child	
<i>noshino mayārno</i> , son	<i>noshino ngalāva</i> , daughter.

Male and female animals are indicated as follows —

<i>sigui</i> , horse	<i>sigui ālā</i> , mare
<i>simuk ātā</i> , bull	<i>simuk ālā</i> , cow
<i>fa</i> , dog	<i>fa ālā</i> , a bitch. ¹
<i>me-tā</i> , he-goat	<i>me ālā</i> , nanny-goat
<i>sāngāi āvā</i> , male deer	<i>sāngāi ālā</i> , female deer
<i>har vā</i> , cock	<i>har-ta</i> , hen

Number — is only indicated when the context renders it necessary I find in that case *bing* used with human beings Thus, *āvā-bing*, fathers *Tārāka*, many, and *sākhora*, all, are used to indicate plurality of the lower animals and of inanimate things Thus, *sigui ālā tārāka*, mares, *silui sākhora homlu*, look after (all) the buffaloes

Case — As usual, the *Nominative* can optionally take the suffix *na* It always does so before transitive verbs Thus, *mi āka-na*, a certain man (had two sons), *āno mayāra lharara chi-na lui-li laisāi*, the elder son was in the field

The *Accusative* usually has no termination, but sometimes takes the *Dative* termination *li*, as in *āvā-wui no-mayāra-li* (I have beaten) his son

The *Instrumental* has the usual suffix *na*, as in *lithāi-na thi-kyui-a* (I) am nearly dying by hunger

The *Dative* takes *li*, as in *āvā-li* (said) to his father, *lui-li*, (sent him) to the field

The *Ablative* appends *aina* to the genitive, as in *ialkhong-wui-aina*, (draw water) from the well

The *Genitive* takes *wui*, as in—

<i>nashā-vā-wui</i>	<i>shim-li</i> ,
<i>your-father-of</i>	<i>house-in, i e, in your-father's house</i>

The *Locative*, like the *Dative*, has *li*, as in *shim-li*, in the house

Adjectives — These usually follow the noun they qualify, and do not change for gender The adjectival prefix is *la* or *lha* Examples,—

<i>mi la-phā āla-na</i> , a good man.
<i>mi la-phā-bing-wui</i> , of good men
<i>shano la-phā-bing</i> , good women
<i>noshino mayārno ma-laphā āka-na</i> , a bad (not good) son
<i>sigui la-chara chi-wui</i> , of the white horse
<i>shim la-teo chi-li</i> , in that small house
<i>lha nang</i> , wretched

¹The pronunciation of the letter *a* is explained in the note preceding the first specimen.

When an adjective is inflected for comparison, or is treated as a verb, verbal noun, or adjective, the prefix *la* is dropped. The following are examples of *Comparison* —

la-phā, good

phā-la-mai, better

phā-mai-lapa, best

sāi-lōi a-iou phā-la-matāya, the best (garment) of all

la-chui, high

chui-la-mai, higher

chui-mai-lapa, highest

āgato-na āgatuwa-li āsān sāngmai, his brother is taller than his sister

When making a simple statement, the adjective may precede the noun, as in *ā-na kathema mi-na*, he wise man-is, he is a wise man. When used as a predicate the adjective may be conjugated as if it were a verb, as in *mi hi kathema-na*, man this wise-is, this man is wise

Pronouns.—The *Personal* Pronouns are,—

i, I

i-thum, we

na, thou

na, na-thum, ye

ā, he

ā-thum, them.

With *thum*, the sign of the plural, compare the Āo Nāgā *tam* and the Mikir *tum*. These are all declined regularly. Thus Nom. *i* or *i-na*, and Acc. *i-li*, and so on

The only irregularity is that, besides the regular genitives *i-wui*, *na-wui*, *ā-wui*, etc., the termination *wui* may be dropped, as in *na-ming*, your name, *ā-vā*, his father. So also for other cases as in *ā-phā-vā*, struck at him, where *ā* is for *ā-li*. The first and second persons sometimes insert *shā* or *ehi*, as in *i-shā-vā-vui*, my father's servants; *na-shā-vā-wui*, your father's (house). We even have *ishi-wui*, my, in *ishi-wui āwō-wui* (the son) of my uncle. The insertion of *i* or *ehi* in this connexion refers to direct relationship, and is used, Mr Penington supposes, to distinguish between real relations, and those who are not, but who are called by the same name without the use of *shā* or *ehi*. Another form to note is *ā-vā-vā*, my father, beside *ā-vā*.

The *Demonstrative* pronouns are *hi*, this, as in *hi-gui hi*, this horse; and *chi*, that, as in *hi-pū chi*, those rupees. The same forms are in Kaurāo.

The *Interrogative* pronouns are *lōpōlō'a* or *lōpōlala*, who? *hi*, what? *hi-sā'a* or *hi-sālala*, where?

As usual, participles supply the place of the *Relative*—as in *morai laplunga mi chi-na thi-ra*, sin committed man be will do, the man who hath committed sin will do.

Verbs—When a verbal root ends in a vowel, it often inserts a euphonic *u* or *y* before the termination. Thus *ā-wō-wui*, suffers or smelt, *ā-wō-y-wui*, smelt.

For the *Verb Substantive* the root is *lai*, to be or possess. But, for the present, it is usual to simply add the suffix *na* to the object or subject. Thus *ā-lōra vā-wui na*, all is yours, *i-na* I am. The prefix *ā-* is, which is translated both 'possessed' and 'was'. Thus *mi ā-lō-ra i-wui*, a certain man possessed (was), 'i.e., to a certain man there were two sons; *ā-lō-ra-y-wui ē-lō-ra i-wui*, the elder son was in the field. The root *ā*, which properly means 'to', is also used as a verbal 'want'.

It is impossible to give a complete conspectus of the conjugation of the *Finite Verb*. There are in the specimens a number of forms the exact meaning of which I am not certain about. It will be sufficient to note the following, bearing in mind the loose way in which tense suffixes are used in all these languages. As usual there is no distinction between Present and Past time, the sense being left to be discovered from the context. The only real distinction is between future and non-future time.

Present,—Suffix *a*, as in *sho-w-a*, beats, *thi-liju-a*, am nearly dying, *pam-a*, dwells, *chat-a*, goes. When the root ends in the vowel *ā* or *a*, *i* is substituted for *a* as in *sā-i*, did.

The present participle is sometimes used for this tense, as in *hāng-da*, (they) say (what they have heard from their forefathers).

Present Definite,—The suffix *li* is added to the root, or the suffix *lai-li* (the present definite tense of the verb substantive) is added to the present participle. Thus, *sho-li* or *sho-da lai-li*, is striking, *lhāng-mi-zā-da lai-li*, is giving to eat, *chat li* or *chat-ta lai-li*, is going, *sā-li* or *sā-da lai-li*, is doing.

Imperfect,—The suffix *sāi* is added to the root or *lai-sāi* (the imperfect tense of the verb substantive) is added to the present participle. Thus *sho-sāi* or *sho-da lai-sāi*, was striking, *chat-sāi* or *chat ta lai sāi*, was going; *sā-sāi* or *sā-da lai-sāi*, was doing. *Sāi* itself is the present or past of the root *sā*, do.

Past,—As in the present, the suffix is *a* after consonants, and *i* after the vowels *ā* or *a*. Thus *sho-w-a*, struck, *chat-a*, went, *hāng-a*, said, *tho-ngāi-y-a*, craved, *mash-i-tu-w-a*, joined, *chat-tu-w-a*, went, *phaning-ung-a*, remembered. For roots in *ā* or *a*, we have *sāi*, did; *ngahān-lā-i*, replied, *lumashen-vā-i*, had compassion, *maya-i*, kissed.

Perfect,—The suffixes are *hāi*, *hāira*, *hoiwa*, or *hora*. Thus, *chat-hāi*, *chat-hāira*, *chat-hoiwa*, or *chat-hora*, has gone, *sā-hāi*, *sā-hāira*, *sā-hoiwa*, *sā-hora*, has done. Similarly, *chi-ho-hāi*, sent (lum to the field), *kānsar-hoiwa*, spent, *saklāl-hoiwa*, became dear, *lhanang-hoiwa*, became wretched, *ngaphut-hoiwa*, have beaten. It will be observed that in many cases these forms have the power of the simple past.

Pluperfect,—The suffix is *hāira-sāi*. Thus, *sho-hāira-sāi*, had struck, *chat-hāira-sāi*, had gone, *sā-hāira-sāi*, had done.

Future—As in Mikir, this tense takes two suffixes. It takes *ra* to form a distant future, and *ga* to form an immediate future. After a hard consonant, *ga* becomes *la*. Thus, *sho-ra* or *sho-ga*, will strike, *sā ra* or *sā-ga*, will do or will be, *chat-ra* or *chat-la*, will go, *ung-hāng-ga* returning (I) shall say, *sho-that-la*, (I) shall kill.

Continuative Future,—This is formed by suffixing the future of the verb *sā* to root, as in *chat sā-ra*, shall be going, *sā sā-ra*, shall be doing.

Future Perfect,—This is formed by suffixing *sā-ra* to the perfect, as in *chat-hāira sā-ra*, shall have gone, *sā-hāira sā-ra*, shall have done.

Present Subjunctive,—The forms given are *sā-pāi*, may be or do, *sho-pāi*, may strike.

Imperative,—The suffix is *lu*, as in *sho-lu*, strike, *chat-lu*, go, *mi-ho-lu*, give (this rupee), *sā-ngasak-mi-lu*, cause me to be (thy servant), *lui-tu-lu*, take (those

rupees), *sol-kui-lu*, draw (water) The syllable *ka* or *kha* prefixed makes a polite imperative Thus, *ka-mi-lu*, please to give, *kha-la-phā-lu*, please to bind In *thum ngai um-zā-sa*, we have a kind of permissive compound, equivalent to a first person plural imperative 'let us eat' Similarly in *ma rālākaranu*, we have a negative permissive compound, 'let him not come here,' the root *ā* meaning to come, and a permissive form in *unguranu*, let him return In forms like *ung-u-lu*, return, a euphonic *u* seems to have been inserted before the termination

Verbal Noun or Infinitive,—Formed by the prefix *ka* or *kha*, as in *ka-sho*, to strike, *ka-chat*, to go, *ka-sā*, to do or to be, *ka-shak ka-zā*, food, *ka-maya*, kissing, *kha-rā*, to come

Present Participle,—The suffix is *da* or, after a hard consonant, *ta* Thus, *sho-da*, striking, *zā-ngāi-da*, wishing to eat, *angkar-thui-da*, rising, *tha-da*, seeing, *chat-ta*, going, and many others.

Past Participle,—The suffix is *hāt-ra-da*, as in *sā-hāvrada*, having been or done, *sho-hāvrada*, having struck

Adverbial Participle,—The following are examples —*Kān-kahāi ama*, on being spent, *khanang-kahāi ama*, on becoming wretched

Other Participial forms are *chat-laga*, going, *chat-mamān-laga*, continuing to go, *ung-mamān-laga*, as he was returning

Causal Verbs are formed by suffixing *ngasak*, as in *sā-ngasak-a*, caused to do The verb *mi*, give, is also used in this connexion, as in *sā-ngasak-mi-lu*, cause to be

As in other cognate languages, there is no *Passive*. 'I am struck' is rendered 'struck me,' *i-li sho-sāi*

Negative Verb,—The Negative particle is *ma* as in *ma-ka-phā*, not good, bad. Other examples are *kilha-na ma-mi zā-ma-na*, anyone did not give to eat, *ma-mi*, not giving, *ma-kā-ma-na*, (I) have not risen, *ma-lai-la-da*, not finding (illness), *ma-lā-ngāi*, did not wish to go, *ma-thi-mana*, (I) am not dead, and others Note that the negative *precedes* the word qualified.

The only example of a negative imperative is *ma-rālākaranu*, let him not come here, mentioned above

Interrogative,—The Interrogative particle *lala* is placed at the end of the sentence, as in *chi ka-li lola-kala*, from whom did you buy that?

Compound Verbs,—There are numerous compound verbs, most of which I am unable to analyze The following are *Desideratives*, *zā-ngāi-da*, wishing to eat, *tho-ngāi y-a*, craved, *ma-kā-ngāi*, did not wish to go Other examples, *sho-tha-la-da*, (he) kills (from *sho*, strike), *thi-iyur-a*, (I) am nearly dying (*thi*, die), *ung-hāng-gu*, returning (*ung*) will say (*hāng-gu*) Compare *ma-thi-mana*, I am not dead, and *ma-thi-lāl-mana*, I have not died.

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

NĀGĀ-KUKI SUB-GROUP.

TĀNGKIHUL

SPECIMEN I.

(Rev W. Pettigrew, 1898.)

(STATI, MANIPUR)

In the following two specimens pronounce—

a as the u in but
 ā as the α in father
 u as the u in fur
 e as the e in met

i as the i in pin
 o as the ow in low
 u as the oo in fool

Mi ākana ā-no-mayār khani laisūi Āni khaniwuih āgato
 Man a-certain son two had. Them to-of-in younger-brother
 china āvāli hānga, 'Āvā, ina samphangkī kaja lau chi ih
 the his-father-to said, 'Father, I shall-receive that-which property that to-me
 kamilu' Kahāng chi-aina āvāna āniwui vāng-aina lan ngayer-nu Chumik sho
 please-to-give' Saying that-on his-father the-two for property divided Days after
 khalailaga āgatona lan chi sūkora kuiphunglaga katāvali thuwa
 some younger-brother property that all taking-carrying affair-off went
 Sākangāi-ngāi sāphā-phāda awūi lan sūkora chi kānsaihowa Āwui lan
 A-reckless life leading his substance all that spent His substance
 chi kānkabāi aina ngalai chili kashak-kazā saklākhowa, kasak
 that spent on-being country in-that food dear-became, dear
 chinaina āna kbananghowa Khanang-kabāi-aina ngalai chiwui mi
 though-being he wretched-became Wretched-on-becoming country of-that man
 ākali mashituwa Āna hok tārākali homluda āwui luhi
 a with joined He swine many to-pasture his fields-to
 chuhobāi Āna hokwui zāt chi zāngāida āwuk
 sent He swine-of food that wishing-to-eat his-belly
 thongāiya, chithālala kikhana mamizāmana Mamī kazā chinaina āwukli
 craved, but any-one gave-not-to-eat Not-giving to-eat that-on his-mind-in
 phaningunga, 'ishāvāwui rona kazāla-zāi katāla-tāi, ka ina hili
 remembered, 'my-father's servants eat-in-plenty and much-over, but I here
 kithāni thukijua Ina angkar-thuida ishāvāwui ngalemli ina
 with-hunger am-nearly-dying I arising my-father's presence-to I
 ung-hāng-gi, "Āvā, kachingramli imāi ngarai-thuida morai sāhowa,
 returning-will-say, "Father, to-heaven my-face turning-away you have-done,

nawui mangālila morai sāhowa, nanona kachi matik makāmāna, ih
 you in-presence-also sin have-done, your-child saying worthy have not-risen, me
 naro thāta āka sāngasakmilu" ' Chiaina angkai thuida āvāwui chata Ohat-
 you-servant like a cause-to-be" ' Accordingly arising to-his-father went As-he-

mamānlaga āvāvana āli thaida lumashenvāi, āna ngasamungda āgahungli
 to-go-continued his-father him seeing had-compassion, he running-up on-his-neck
 ramkuida mayai Kamaya chiaina āna mayāia āvāvali hānga, 'Āvā, kachingramli
 embracing kissed Kissing after his son to-his-father said, 'Father, to-heaven

imāi ngaiat-thuida morai sāhowa, nawui mangālila morai sāhowa, nanona
 my-face turning-away sin have-done, your in-presence-also sin have done, your-child
 kachi matik makāmāna, nawui shimwui ro thāta ih āka sāngasakmilu' Ka āvāvana
 saying worthy have-not-risen, you house servant-like me a make' But his-father

āwui roli kasoya, 'sāikorawui kachonli phāhamatāiya kūrālaga ngavāmilu,
 his servants to ordered, 'of-all garments the-very-best bringing put-on,
 āwui pānglila khutop āka sangmilu, āwui phailila phaihop sangmilu, kala ithum
 his hands-also ring one put-on, his feet-also sandals put-on, and we

shobā aima zāt ngarumzāsa, kikhala-chila ino hi thikabāi thāta
 gladness with feast together-let-eat, because my-son this dead as

ringungluiya, shumānhāilaga samphangluiya' Chiaina āthumna
 again-living-has-become, after-being-lost again-has-been-found.' Therefore they

shobā aima manaya
 gladness with we-c-merry

Āthumna shobā aima phāshak-kaza chi-thārāu-li ano-mayāra kharara chi-na
 They gladness with eating that-time at his-son elder the

luh laiśai Thāta ungmamānlaga shimli ka ung-aima la-kasāla
 in-the field was So returning to-house at-coming songs-also

phaichak kasāla shāda, āio ākali holaga ngahāna, 'khi khonkala?'
 dancing also hearing, his servant a to calling asked, 'what noise?'

Ārona āli ngahānkāi, 'nagato unga, kala nawui
 His-servant to-him replied, 'your-young-brother has-returned, and your

āvāva āli kazā malaulada chāt khāngm'-da hānga Tui hi shāda āmana
 father him illness not-finding feast is-giving'-saying said Word this hearing his brother

malung-kangda, 'shimlung makāngāi,' jiya Chiaina āvāvana shoklaga
 becoming-angry, 'inside-house do not-wish to-go,' said Thereupon his-father coming-out

āli sihāsai Āna āvāvali ngahānkāi, 'kum hyāka naro ina nawui
 him to entreated He his-father-to replied, 'years so-many your-servant I your

tui kikha mangachailākhana, chithālala iwui ngahān-kangāibingwui vāng thangka-
 word ever not-been-disobedient, nevertheless my friends for one-day-

nida meno ākala ih mathāithat milākmana ka nano-mayāra hi
 even kid-young a to-me killing have-not-given but your-son this

hāikayorali ngasoda nawui lan horsaihāda āna ka-unglāk-aima āwui
 harlots together-with your property flinging-away he as-soon-as-he-returns him

vāṅ ana zāt khāṅguzālamā' Chiama avāvana hāṅga, 'Ino, na mi
for gladness feast do-give-to-eat ' Thereupon his-father said, 'My-child, you with-me
 ngaso pamchinga, iwui khalai sākhora nawuina, ki ithumna manu kavāi
together always-live, mine whatever-is all yours-is, but we to-be-glad for
 lai kikhala-chila nagato hi thikahūi thāta ringungluyi,
is-reason. because your-young-brother this dead as again-living-has-become,
 shimānhāilaga samphanluyi '
after-being-lost again-has-been-found '

[No 21]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP

NĀGĀ-KUKI SUB-GROUP

TĀNGKHUL

SPECIMEN II.

(Rev. W. Pettigrew, 1898.)

(STATE, MANIPUR)

Khanongvana kahāng ꞑ, Ārarnona nganā kuimaronda hāngda —
Medicine-men by said it-is, Forefathers by heard transmitting say —

'Ithum mikumo hi kathi māningmāna,' ꞑ, 'āphasā ngalaili phumbāi-ohingda
'He mankind this die do-not,' say, 'his-body in-earth burying-always
 mānglū Koktoli lai-a,' ꞑ Kapā china nganāлага, 'ino ngarā!
spirit Death-king-with remains,' say Madman that hearing-said, 'my friends!
 ithumli inṛ shothatṛadṛ I thuhūiakṛ 1 Koktoli shothatka' Kumka shānglaga
us he does kill I when-dead I Death-king will-kill' One-year afterwards
 thuhouṛ Koktoli vāuṛ Koktoli kapā china hāzai aina
he died Death-king-to ascended Death-king-at madman that spear with
 āpharunṛ Koktoli māzatumana Koktina, 'mikumo hi
at-him-there Death-king (acc) did not-touch(him) Death-king(said), 'mankind this
 māphāhina, āli ungarunu, āli māālākaranu, āli kṛ aina thirani-kala?' Ā
is bad, him let-return, him let-never-come-here, him what for died?' He
 sārka masina panthuranu Ā ungrāsū Āli chisanugida laisā
after-doing by-wind blow away He returned-(to earth) His grave-at (men) were
 'Nathum kṛ sīnikalṛ' 'Na thihoda chisanukṛ kajina' 'I mathimana,
'You what are doing?' 'You dying grave will-make'(said) 'I am not-dead,
 ringli Ina Koktoli vū, Koktoli inṛ hāzai aina pharuwa,
am-alive I Death-king-to went, Death-king-at I spear with threw,
 māzatumana Koktina li, "ungulu," ꞑ, "mikumo hi māphāhina
did-not-touch-(him) Death-king me-to, "return," said, "mankind this is-bad
 māālākaranu," ꞑ I mthilākmanṛ, li masina panthura'
let-him-not-come-here," said I have-not-died, me the-wind blew-away'

FREE TRANSLATION OF THE FOREGOING.

*A piece of Folklore taken from the lips of a Tāngkhul Nāgā, dealing with their belief
 in the immortality of the soul*

Medicine men tell us by tradition from their forefathers that we men do not die,
 and that, when our bodies are buried in the earth, our spirits remain with the

Death-king My friends, a madman once heard this and said, 'He kills us, so when I am dead I will kill the Death-king' A year afterwards he died, and he ascended to the Death-king The madman threw a spear at the Death-king, but it did not touch him Then said the Death-king, 'This is a bad man Send him back, and never let him come here. Why did he die?' Then the Death-king blew him back to earth in a puff of wind Men were standing round his grave He said to them, 'what are you doing?' 'You are dead,' said they, 'and we are making your grave' 'I am not dead I am alive I went to the Death-king, and threw a spear at him, but it did not touch him "Return," said he "This is a bad man Do not let him come here" I have not died The wind blew me back here'

PHADĀNG.

This dialect of Tāngkhul closely agrees with that spoken at Ukhrul, from which the village of Phadāng is only a few hours to the west We have a vocabulary by McCulloch Damant estimates the number of speakers at about 500 I have inserted in the list of standard words and sentences all the vocables which I could find therein

The authorities on Phadāng are McCulloch and Damant, as quoted under Sopvomā. McCulloch (1859) gives a "Phudang" vocabulary on pp vi and ff of App I Damant gives a short account of the tribe on p 246, and a short vocabulary taken from McCulloch on p 256 of his *Note*

KHANGOI

This is the third village of the Tāngkhul Nāgās regarding whose language we have any information It is a few hours' journey to the east of Ukhrul Damant estimates the number of speakers at 300 McCulloch has given us a vocabulary of it, which partly agrees with Brown's Northern Tangkhul.

So far as can be judged from this vocabulary, this language has much more of a Kuki complexion than the Tāngkhul of Ukhrul It and Maring occupy the Kuki end of the chain connecting the Kuki with the Nāgā Languages. I have inserted in the list of standard words and sentences all the vocables which I could collect from McCulloch's vocabulary

The following are the authorities dealing with Khangoi —

BROWN, REV N, — *Comparison of Indo-Chinese languages*, as quoted under Tāngkhul Northern Tangkhul Vocabulary on p 1085, (1887)

McCULLOCH, MAJOR W, — *Account of the Valley of Munnipore*, as quoted under Sopvomā App I, pp v and ff, a Khoongoes Vocabulary, (1859)

DAMANT, G H, — *Note*, etc, as quoted under Sopvomā On p 246 a brief account of the tribe (1880)

As already stated, Phadāng and Khangoi are only two of many dialects of Tāngkhul Almost every village of the tribe has its own form of speech

MARING

Regarding this tribe Mr Damant says —

This tribe, which is generally called Naga, inhabit a few small villages on the Hroka range of hills which separates Manipur from Burma They have 300 houses and a population of about 1,500 They are divided into two branches known as Khoibū¹ and Maring They are said to have been formerly much more numerous than at present.

There is also a Maring colony at Lai Chung, in the Manipul valley, about 25 miles south of Manipur town

¹ The original has *Saibu*, which is a misprint

Number.—The Plural, as usual, is only indicated when this is rendered necessary by the context. The suffix for the plural of human beings is *ānām* (meaning 'all') and of other animals (*ka-*)*chūng*. Thus,—

nai-pā, father.

nai-pā ānām, fathers

sapūk, horse

sapūk ka-chūng, horses

āi, dog

āi chūng, dogs.

The pronouns form their plurals differently

Case.—The *Nominative* takes the suffix *na* or *ni* before transitive verbs. Thus *lai-na ām-lē*, I strike, *nan-*ni* chāk khāng-lā*, thou givest a feast, *a-chū-ni sūn-lā*, his son said, but *lai chā-icā*, I go, *ā nan-orā*, he was distressed. *Ni* is, however, sometimes used before intransitive verbs also, as in *ā-ni long-bai lai-lē*, he is sitting (on a horse).

The termination of the *Accusative* is *yā*, as in *chā-yā ām-lā*, (I) have beaten the son. I have not come across any occurrence of the *Instrumental* case.

The suffix of the *Dative* is *nūng*, as in *pābā-nūng*, (he said) to the father. Motion towards is indicated by *rā*, as in *laū-rā*, (he sent him) to the field. There is also *tānā lai-pāk khat dā chā-orā*, went to a far country.

The suffix of the *Ablative* is *ro-icē* or *nūngai*. Thus, *naipā khat-ro-icē*, from a father, *napā-icā thangāi-bā khat-nūngai*, from a good man, *ā-nūngai*, from him.

The *Genitive* takes the suffix *dai*, as in *thamī khat-dai*, of a man (there were two sons). Thus *dai* sometimes combines with the noun to which it is attached, with elision of the *d*. Thus *nai-pā anām-ai*, of fathers, *nai-pā-i* (in the house) of your father. More usually, however, the genitive has no termination, but is simply prefixed to the noun indicating the thing possessed. Thus *lai-pā ānāi-ri*, my father's servants.

The suffix of the *Locative* is *ro*, sometimes pronounced *raū* or *laū*. Thus, *chīm-laū*, in the house, *hai-raū*, thereupon, *hai-ro*, in that (country), *lāng-nā-ro*, on becoming dear, *ngah-sam-ro*, on (his) neck. Another suffix is *lā* or *rā*, as in *chīm lā* (would not go) into the house, *laū-rā*, (was) in the field, also, (sent) him to the field. In No. 226 of the list of words and sentences, *chīm-airā*, is 'in the house'.

Adjectives.—These usually, but not always, follow the noun they qualify. We have *tānā lai-pāk*, a far country, in which *tānā* is the adjective. They do not change for gender, number or case, but freely drop the suffix *bā* mentioned under prefixes and suffixes.

Examples of *Comparison* are,—

thangāi-bā, good

ānē thangāi, better

nāmē raū ānē thangāi, better than all, best

kachāū-icā, high

ānē kachāū-icā, higher

nāmē-raū ānē kachāū-icā, highest

ā-chai yā-ri ā-naū-ni ānē kachāū, his brother is taller than his sister.

Pronouns.—The following are the *Personal Pronouns*.—

lai, I

las-yē, we

nan, thou

nā-ri-yo, you

ā, he

ā-ri-yo, they

These as a rule are declined regularly, but there are some abnormal forms.

A genitive is formed by suffixing *llaū*, as in,—

I n-ŋc̄ llaū, of me, of us

naī llaū, of thee

i ā llaū, of you

ā llaū, of him, of them

More usually, however, the simple pronoun is prefixed, as in *lai-pā*, my father, *naī mīn*, your name, *ā cha*, his son

A genitive is also formed by suffixing *ŋc̄*, as in *lai-ŋc̄ llaīmakhāī naī-ŋc̄*, whatever (is) mine (is) yours. In the third person we have *ā-ŋc̄* or *āi-ŋc̄*

The *Demonstrative Pronoun* is *hai*, this or that. It takes the suffix *bā*, and has a genitive in *cc̄*. Examples are,—

laipil hai-ro, in that country

napācc̄i lai-bā nī, that man (sent him)

hai-ŋc̄ amandī, the price of that

līŋa hai ri, this rupee

The pronoun of the third person is also used as a demonstrative, as in *sapūl ā-i*, this horse. In one case we have *ŋā-ri* meaning 'the,' viz., in *ā-chaī ŋā-ri*, his sister, literally, 'the his sister'. In the parable, *ŋā rau* is translated 'among them'

Interrogative Pronouns are,—*lū(-ic̄)*, who? as in *lū-ŋc̄ chā napācc̄i*, whose son? *lī(-ic̄)*, what, as *naī mīn lai si tāi*, what is your name? *tāi-horī lai-tāi-wo*, what is the matter? *lī-ŋc̄ gal*, is 'how many?' Compare *ā ngat*, so many

Verbs—The conjugation of the Maring verb is on the whole more definite than that in the other members of the group. Each tense has its own suffix, and the general scheme of conjugation is adhered to very fairly

The *Verb Substantive* has two forms *oi* and *lai*, both of which are conjugated quite regularly

The following is the conjugation of the *Finite Verb*—

Present,—Suffix *lā*, as *ām-lā*, strikes, *chā-lā*, eats, *chā-lā*, goes

The suffix *lā* is also used as in *lai chā-lā*, I go. The suffix *lā* sometimes takes a final *i*, and the verb the prefix *li*, as in *nanŋ li-chā-lāi*, thou goest

Present Definite,—I have found one instance of a periphrastic present with the verb substantive *lai*, viz., *lāng-lai*, is giving (a feast)

Future,—The suffix is *ro*, as *ām-ro*, will strike, *sūn ro*, will say. Compare Tangkhul *ra*

A *B* -*ro*, also written *raū*, is also the suffix of the locative case

Imperfect, } —Suffix *lā*,—*ām-lā*, struck, *ŋc̄l pī-lā*, divided and gave, *ma chūp lā*,
Past, }
Perfect, } kissed, *mī-ŋc̄l-lā*, heard

Suffix *lāū*,—*oi-lāū*, was, *lai-lāū*, were

Suffix *lāū-lā*,—*chā-lāū-lā*, went

Suffix *orā*,—*chā-orā*, went, *chā-orā*, sent (see causal verbs), *nanŋ-orā*, was distressed, *nanŋ-orā*, wasted

Other forms,—*hūng-lū-nā-wā*, joined, *nūng-āyā-wā*, rejoiced, *hūng-ā*, came back, *lūngāi*, asked.

Imperative,—Suffix *lal*,—*ūm-lal*, strike, *lhlāl-lal*, put, *pi-lal*, give, *fan-lal*, bind, *yūsūk-lal*, draw (water), *ūp-yē-lal*, cause to wear, *na-yē-lal*, put on, *tūng-yē-lal*, cause to ride, *thi-lal*, look. So (with final *ā*) *pi-lal-ā*, give (my share)

Suffix *icā*,—*chā-icā*, go, *laū-chū-icā*, walk, *oi-ra-icā*, make (me one of your servants)

Suffix *yā-si*,—*lai-yā-si*, let us remain

Verbal Nouns, etc,—Suffix *nā*, Dative, *um-nā-nūng*, to beat, *oi-nā-nūng*, to be Locative, *tāng-nā-ro*, on becoming dear

Suffix *bi*,—*ūm-bi*, striking, *oi-bi*, being, *chū-bi*, going, and many others

Suffix *bai*,—*chā-bai*, having gone or having eaten, *lan-thāu-bai*, having arisen, *mū-bai*, having seen, and many others

Prefix *la*,—*la-lai*, one who exists or remains, a resident

Passive Voice,—As usual does not exist. 'I was struck' is rendered 'struck me,' *kai-yā ūm-lā*

Negative Verb,—The negative particle is *mal*, as *thangāi*, good, *thangāi-mal*, bad. So *pi-mal-ā*, gave not, *ni-mal-ā*, am not (compare Tāngkhul verb substantive), *yā-mal*, refused, *lhā-lhūt-moḥ*, did not disobey. Note that the negative follows the word negatived

Causal Verb,—The use of the suffix *ni*, added to the nominative, seems to change an intransitive verb to a transitive one. Thus *chā-orā*, (he) went, but *napāica hai-bā-ni chā-orā*, that man sent (him). Causal verbs are also formed by adding *yē* to the root. Thus, *ūp-yē-lal*, cause to wear, *na-yē-lal*, put on, *tūng-yē-lal*, cause to ride

Interrogative Verb,—I have not traced any interrogative particle which is suffixed to verbs

[No. 22]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

MARING.

SPECIMEN I.

(STATE, MANIPUR)

(Babu Bishanup Singh, 1899)

Thamī khatdai āchā khami laikhaū Yāraū khami ākhlyākraū
Man one-of his son two were Them in two from-amongst

ādongbā, 'kai-nūng piraū lal sarūk hai pilakā,' pābā-nūng sūn
the-younger, 'me to to-be-given wealth share that give,' father-to said

Āpāni āchā khami nūng lal yēlpilā Bāi laikhaūbai lal hai
His-father his-son two to wealth divided Sometime remaining wealth that

ūlaū-haibai tānā laipāk khat dā chāorā Laipāk hairo okmaknāro lal
carrying far country one to went Country that-in wickedly wealth

pūmnāmāk māngorā Lal pūmnāmāk māngor-chaiyā ohāk tāngnāro
all was wasted Wealth all having been-wasted rice being-dear

ā nangorā Laipāk hairo kalai napāwā khat-ko hūngtūnāwā
he was distressed. Country that in residing man one-with joined

Napāwā haibāni hok silo taūbi laū-rā chāorā Hokai-chāk haiyē
Man that-by swine pasture saying field-to was-sent Swine's-food that-even

chāisē taūhaū hūni pimakā. Laūsing hūngdāwābi āni sūnlā,
to-eat wished-although anyone gave-not Sense having-retained he said,

'kai-pā ānāri lemthokpāthoknē chālē, kairi masūllā
'my-father's servants abundantly are-eating, I-whereas hungry-being

hīlayā Kai pāwā-nūng chābai sūnro, "Pāwā, kai Tharāi-nūng
am-about-to-die I father to having-gone will-say, "Father, I God-to

lālā, pāwā, nai-nūng-khi lālā Kai naichā koī lamatik
did-wrong, father, you to-also did-wrong I your-son to be-called worthy

nīmakā, kaiyā naināi khat oirawā" Āni lanthaūbai pāwā-nūng hūngā
am-not, me your-servant one male" He getting-up father-to went-back

Āyē klai lainang āpāni mūbai malūngsibai, chanfābai,
His afar-off being-on his-father having-seen being compassionate, running,

ngaksamro rakolbai, machūplā Āchāni āpā-nūng sūnlā, 'pāwā, kai
neck-on embracing, His son his-father-to said, 'father, I

Tharāi-nūng lālā, pāwā, nai-nūng-khū lālā, kai naichā loi
God-to did-wrong, father, you-to-also did-wrong, I your-son to be called
 kamatik nimahā ' Hairaū āpāni anāiyā-nūng sūnlā, 'kaichī-nūng
worthy am-not' Thereupon his-father his-servants-to said, 'my-son-to
 fi thangū pibū ūpyēlak, kaichūyā akhūtro khūsi khat nāyēlak,
cloth good bringing cause-to-accrue, my-son's hand-on ring one put on,
 āhoro khonghūp tūngyēlak, chāmāubai nūngkwānē laiysā,
his-feet-on shoes let-ride, eating merrily let-us remain,
 kaūsiyābi kaichū haini hūwōrāhā, ringbū-hūngthūkī, mīngorīhāi,
the-reason-being my-son this having-died, has again-become-alive, having-been-lost,
 hanūi fālā ' Āsi sūnbai yiri nūngāwāwā
again has-been-found' This saying they rejoiced

Hai tamro āchā ūpā laūrī laūklē Āni achim-ro
That time-at his-son elder field to-(in) was. He his-house-to
 kalēngā fūng ngūm ānūi mivēklā Āni anūi khat ungbrā,
in-returning drum sound dancing heard. He his-servant-one calling,
 'taūhori kaūtaūwo?' sūnbai kangūi Ānūi haini sūn, 'nainiū
'the-matter what-is?' saying asked His-servant that said, 'you-brother
 hūngā, nāmāk sāmākānē hūngbai nāpāni hāriubai obīk khīnglāi'
has-come, illness without on-coming your-father being-glad feast is-giving'
 Hairaū āchā ūpāni matūngkhābū chum-lā changlotaū yāmāk
Thereupon his son elder getting-angry house-into to-go-in refused
 Hairaū āpāni wāthūkbai āyā wāmanolā Āchāni āpānūng sūnlā
Thereupon his-father having-come-out him entreated His-son father-to said,
 'pāwā, thilak, chahū āngatro naisēpī taūho nai khaūsūn hanūirākhi
'father, look, years so many-in your-service in-doing your commandment even-once
 kbathūtmak, haibākro kaipū-ko nūngkwānē chāmūngē tīngchī
did-not-disobey, yet my-friends-with merrily to-eat goat-young
 kbat-khē pūmak, nai-ral hūi ngākfā nāpūvā-nūng piwōrbū
one-even was-not-given, your-wealth that all woman-to by-giving
 māngorā, naichā hūi hūngnāro nangni chāk khānglā' Hairaū
who-wasted, your-son that on-coming you feast gave' Thereupon,
 āpāni sūn, 'nangdi kai-ko tatmakai klai, kaiwē klūmakhai naiwē
his-father said, 'you me-with always are, mine whatever-is yours-is
 Naināo haini hūbai, yēngkalēngā, māngonāi, fālā,
Your-brother this having-died, is-alive, having-been-lost, has-been-found,
 āmarimē hākrāwāni chimā'
therefore to-be-glad it-is-proper'

[No 23.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP

MARING

SPECIMEN II.

(STATE, MANIPUR.)

(Babu Bishanup Singh, 1899.)

A song sung at the death of aged or respectable men, and also the lamentation of friends and relatives of the deceased

Kūlkūngā ūmlē piyo Kandrāngrai ? Thibandrāngrē ?
What-was-created is-dead give What-is-the-cause ? Is-it-caused-by-devil ?
 Pasāngo, samlō nungsam, hē, ponroikhā Rūngtimā
Creator, death has occurred, O, clothe-the-deceased (body) O-friend
 roikhā
gone-to-nether-land

Kaiplū, nang lainang nai machat thangai taūbai kā nūngkwāi
My-friend, you when living your conduct good being we were-happy
 Āsinang, kaiplū, nang hīworābai kā nūngāimākā Plūyo, Tharāi-
Now, my-friend, you on-being-dead we are-not-happy O-friend, God-
 nangni chānpīyānang, hanūi mūrīlānang kā nūngāiraūho, Nang
by being kind, once-more if-allowed-to-see we would-be-happy You-(from)
 hāmānāraū kā lāwā Kā āpangnakāni Kaiplū, nang
separation-on we are-grieved We are-like-one senseless My-friend, you
 hīwā, nang nūngai hall khlāklē, fi khē khlāklē, chāk khē
are-dead, you for cow is-given, cloths also are given, rice also
 khlāklē, wā khē khlāklē, tūl khē khlāklē Ā ānām chābai
is-given, fowl also is given, wine also is-given These all eating
 nūngkwāinō nang laūlailo
happily (may)-you live

The translation of the above is as given to me It is not always easy to follow

STANDARD WORDS AND SENTENCES

English	Syriac	Marôma (McCulloch)	Armenian (McCulloch)	Tongkil (Nikolai)
1 One	Kali	Hang li ne	Khat	Khat a
2 Two	Kahē	Hang-na	Nira	Kharu
3 Three	Kosa	Hang-tun	Suru	Kharham
4 Four	Padai	Ma-dai	Ma'hai	Ma'hi
5 Five	Pengo	Mingu	Mang-yu	Panga
6 Six	Chero	Sarruk	Chiruk	Tharuk
7 Seven	Chānē	Sa-na	Chingya	Shi
8 Eight	Chachā	Sa-chā	Ta'chā	Chachā
9 Nine	Choko	So-ki	Chak-yu	Choko
10 Ten	Chiro	Ke-ro	Ka-yū	Thara
11 Twenty	Makē	Mā-kai	Mā-kai	Mara
12 Fifty	Bē-pengo	Rengō	Rang-yu	Hang-pengā
13 Hundred	Krē	Hai	Kai	Shaka
14 I	Yi	E-ki	I	I
15 Of me	Āchu-pēwā			Iwui
16 Mine	Yi		Aeru-gi	Iwuna (is mine)
17 We	Ikra		Ālyu	Ithum
18 Of us	Ikrōchu			Ithumwui
19 Our	Inilekra		Ālyu-gi	Ithumwui
20 Thou	Niē	Nang-lē	Nang	Na
21 Of thee	Nichu			Nawui
22 Thine	Niyē		Nang-gō	Nawuna (is thine)
23 You	Nilekra		Nyū	Na, nathum
24 Of you	Nilekrōchu			Nawui
25 Your	Nilekra		Nyū-gō	Nawui nathumwui

LANGUAGES OF THE NĀGĀ-KUKI SUB-GROUP

Phadang (McCulloch)	Khangoi (Khoongoe of McCulloch)	Marng Nāgā.	English.
Kaseu khet	Āmākak, ka tāng	Khat	1 One
Kuneu	Kanni, kali	Khan	2. Two
Ka thūm	Kathūm, kathūng	Khiyum	3 Three
Mā theu	Māli, mathi	Fili	4. Four
Phangeu	Phanga	Fangā	5 Five
Tharūk	Tharūk, tarūk	Tharūk	6 Six
Sin-ni	Sanni, chuni . .	Āni	7 Seven
Chi sat	Chāchēt, chisēt	Chot	8 Eight.
Chiku	Chako,	Tako	9 Nine
Tharra .	Tharra .	Chp .	10 Ten
Mukū	Mukū het	Somni	11 Twenty
Heng phangeu	Tang phanga .	Somngā	12. Fifty
Sha khet	Sege	Macha	13 Hundred.
I	I	Kai	14 I
		Kaiyē klaū, kai	15 Of me
I yōe	I vō	Kaiyē	16 Mine
I thumā	I rō .	Kaiyē .	17 We
		Kaiyē klaū	18 Of us.
	I tō rō vō .	Kaiyē	19 Our
Ngō	Nang	Nang	20 Thou.
		Nai klaū, nai	21 Of thee
Ngē-yōe	Nā tang vō	Naiyē	22 Thine
Ngū thumā	Nā ro	Naiyo	23 You
		Nā klaū .	24 Of you.
	Nā tō-rō-vō	Naiyē	25 Your

English	Soprona	Maram (McCulloch)	kwoueng or Iiyang (McCulloch)	Tangkbul Naga
26 He	Hana	Ā dō	Si	Λ
27 Of him	Hanaohu			Awui
28 His	Hana		Si gō	Awuina (is his)
29 They	Poilekru		Si yū	Athum
30 Of them	Poilekrachu			Āthamwui
31 Their	Poilekru		Palyū gō	Athumwui
32 Hand	Ubba	Ā-va (McCulloch), van (Brown)	Chu-ben	Pang
33 Foot	Upfi	Pe-pe-gō (McCulloch), phai (Brown)	Phu-di	Phui
34 Nose	Unglung	Nu k ing	Tanyu	Natang
35 Eye	Ungho	Ā mek (McCulloch), mik (Brown)	Mit	Mik
36 Mouth	Umme	Ā mu i (McCulloch), m i thu (Brown)	Cha mun	Khamor
37 Tooth	Uhū	Ā-ghu (McCulloch), ughu (Brown)	Cha hu	Hu
38 Ear	Nūbbi	Ā ho-si (McCulloch), inkon (Brown)	Fu-kong	Khina
39 Hair	Pisu	Fam (McCulloch), tham (Brown)	Tu tham	Ā-am
40 Head	Uppi	A-pi	Chu-pi	Kui
41 Tongue	Mah			Male
42 Belly	Uppu	Ā moi	Chu-wōn	Wuk
43 Back	Upfe	Ā-pau	Changūm, tating	Khumkor
44 Iron	Unghūng	Ko-phū (McCulloch), kaphu (Brown)	Chagi	Mari
45 Gold	Sanā (Manipuri)	Sanna leppō	Kachyāk	Sinā
46 Silver	Kasha	Sanna	Lang kang	Lupā
47 Father	Apū (It is pronounced by placing the upper teeth on the under lip)	A-phu (McCulloch), a-pu (Brown)	Apyū	Āvā
48 Mother	Apē (Do)	A puī	A-pūl	Āva
49 Brother	Athēhu	Ā song-kating po (elder), tēiguro-po (younger)	Ā-chi (elder), asa-karūbā (younger)	Āma (elder), āgato (younger)
50 Sister	Atūi (elder), thihū, thēhu (younger)	Ā ti puī	Āchi (elder), atan pūi (younger)	Āchai (elder), āgatuva (younger)
51 Man	Pūtōmai, mai, ma	Sa phū na mai (McCulloch), mi (Brown)	Mpyū-mai	Mayārno
52 Woman	Nētōmai, nitōmai	Sa pūl nē mei	Mpui-mai	Shano

Phaang (McCulloch)	Khong (Khoonroo of McCulloch)	Maring Naga.	English
Ai	Piō	Ā	26 He
Ai yōo	Ku tu si	Ā-klau, a	27 Of him
Āi thūma	Pō ro	Āyō	28 His
		Āryo	29 They
Pan	Ku tu si vō	Ā-klau	30 Of them
Phē kūm	Ā-khut	Āyō	31 Their
Ne-gbur	Ā long	Khūt	32 Hand
Mih	Ku rū	Āho	33 Foot
Mur-sū	Ā mīt	Nāthūng	34 Nose
Hu	Ka mō	Mit	35 Eye
Ku nēn	Ā hā	Mūr	36 Mouth
Sam	Ka nā	Āha	37 Tooth
Kyēw	Ā kō-sa	Khanabul	38 Ear
Ūl	Ā-lan	Sam	39 Hair
Duk den	Ā-pūl	Ālū	40 Head.
Ma ri	Ā-na	Malai	41 Tongue
Sin nu	Marū	Ūl	42 Belly
Rū pu	Sannī	Namkal	43 Back.
I wau	Lūpha	Thar	44 Iron
I wi	Ā vi	Sarū	45 Gold
I mi (elder), I tan (younger)	Ā wu	Lūpa	46 Silver
I chōn (elder and younger)	Amu (elder), Ijai (younger)	Naipu	47 Father
Mē, yu nau	Kā hai rō	Naipū	48 Mother
Ā lu-nau	Ā phae nan	Kainau (younger) (my brother)	49 Brother
		Kaichul (do) (my sister)	50 Sister
		Napawā, thamī	51 Man
		Napūyā	52 Woman

English	Sopromā	Marām (McCulloch)	Kweireng or Liyāng (McCulloch)	Tāngkhul Naga
53 Wife	Akē			Prai
54 Child	Nātomsai		Mā-nā	Noahino
55 Son	Nā-pū tomai, unāpūto	Ā-nā sa phū nē	Ānā mpyū mai	Noahino mayārno
56 Daughter	Unā-moni tomai	Ā-nā sa-pūi nē	Ānā-pūi mai	Noahino ngalāva
57 Slave	Chilēmai			Ro
58 Cultivator	Utākatamai			Lui kavā mi
59 Shepherd	Kolātūlāyē lokhoma			Yāo kahoma
60 God	Orāmē . .	Surā	Chā rā .	Varivarā
61 Devil	Khēchurā			Chipi .
62 Sun	Chēnghēng	Lai-mik (McCulloch), tāmik (Brown)	Ni-mit	Chmik .
63 Moon	Ūkhro	Sī lō (McCulloch), thā (Brown)	Chā-hyū	Kachāng
64 Star .	Ovū .	Sag ai (McCulloch), chā ghānthai (Brown)	Chā ghān	Surā .
65 Fire	Ummi .	Ā-mī (McCulloch), mai (Brown)	Chā-mī	Mai
66 Water	Uza . . .	Ā dū (McCulloch), athui (Brown)	Tā-dwī .	Tara . .
67 House	Uchi . . .	Ā-lō (McCulloch), kai (Brown),	Chā-ki .	Shum
68 Horse	Kuri	Tā lōi (McCulloch), chā- lon (Brown)	Chā-gon .	Sigui
69 Cow	Uto	Ā-tom	Mā tom . .	Simuk .
70 Dog	Usi	Ā-chi (McCulloch), ā thi (Brown)	Tā-ki .	Fa
71 Cat	Kosā	Chong na (McCulloch), tokpā (Brown)	Mī nā	Lāmi
72 Cook	Uhū	Ā rūi (hen)	Marūi (hen)	Harvā .
73 Duck	Kupi .			Vano . .
74 Ass	Gadhā .			Sigumo
75 Camel	Ūt .			Ut .
76 Bird	Rēhūt .	Āroi (Brown)	Thuknā	Vano
77 Go	Tāo	Tallo .	Tā-sō	Kavā, kachat (to go)
78 Eat	Koto	Tū lō	Tyū-lō	Kashāi, phākaza (to eat) .
79 Sit .	Hebbu	Bam lō	M-tan-lō	Kapam (to sit)

English	Sopromā.	Maram (McCulloch)	Kwoireng or Lijāng (McCulloch)	Taukhlul Naga
80 Come	Hēko	Pā lo	Pa lo	Kharu (<i>to come</i>)
81 Beat	Dāo	Lūk-lō	Lē ā kō	Kasho (<i>to beat</i>)
82 Stand	Ālācho	Sa-lō	Chāp o	Kangning (<i>to stand</i>)
83 Die	Thiyē	Tai-lō	Sai lō	Kathu (<i>to die</i>)
84 Give	Piyo	Pi-lō	Pi lō	Kanu (<i>to give</i>)
85 Run	Tū	Pāk-lō	Pako	Kangsam (<i>to run</i>)
86 Up	Āri			Ātangshong
87 Near	Mollo	Kanārlē	Kua gha	Kangalem
88 Down	Ākhropo			Āchingshong
89 Far	Kodopo	Kādū lam	Kādju-lam	Katāva
90 Before	Āja			Rida
91 Behind	Āthēpo			Ākharang, akhanuk
92 Who	Nēthiyē			Kapakala
93 What	Adē			Khi
94 Why	Adalē	Kau-yai yū	N-de-gō-lō	Khusatn
95 And	Ongē			Angka, la
96 But	Wa (<i>termination suffixed to the roots of verbs</i>)			En
97 If	Lah (<i>termination suffixed to the roots of verbs</i>)			—ala
98 Yes	O ē	Āmoi	Yu	Ma
99 No	Mo	Hā	Mayō	Angga, maning man
100 Alas	Iyā			Iyūro
101 A father	Apū kalı			Āvū ala
102 Of a father	Apū kalı			Āva akawuı
103 To a father	Apū kalı hī			Āvā ıkalı
104 From a father	Apū kalı hī-a			Āva akawuı aına
105 Two fathers	Apū lahē			Āvā lbanı
106 Fathers	Apū muı			Āvābung

English	Sopromā	Marām (McCulloch)	Kworeng or Liyang, (McCulloch)	Tangkbul Nāgā
107 Of fathers	Apū inūi			Āvābingwui
108 To fathers	Apū inūi hī			Āvābingli .
109 From fathers	Apū inūi hī-ā			Āvābingwui aina
110 A daughter	Unāmonitomaī kalī			Āno ngalāva ūka
111 Of a daughter	Unāmonitomaī kalī			Āno ngalāva ūkawui
112 To a daughter	Unāmonitomaī kalī hī	.		Āno ngalāva ākalī .
113 From a daughter	Unāmonitomaī kalī hī-ā		..	Āno ngalāva ūkawui ain
114 Two daughters	Unāmonitomaī kahē			Āno ngalāva lhanī .
115 Daughters	Unāmonitomaī inūi			Āno ngalāvābing
116 Of daughters	Unāmonitomaī inūi			Āno ngalāvābingwui
117 To daughters	Unāmonitomaī inūi hī	-		Āno ngalāvābingli
118 From daughters	Unāmonitomaī inūi hī-ā			Āno ngalāvābingwui ain
119 A good man	Pūtomaī kāyī kalī		..	Mī kaphā ākana
120 Of a good man	Pūtomaī kāyī kalī	..		Mī kaphā ākawui
121 To a good man	Pūtomaī kāyī kalī hī		..	Mī kaphā ākalī .
122 From a good man	Pūtomaī kāyī kalī hī-ā			Mī kaphā ākawui aina
123 Two good men .	Pūtomaī kāyī kahē			Mī kaphā lhanī
124 Good men	Pūtomaī kāyī krohī		.	Mī kaphābing
125 Of good men	Pūtomaī kāyī krohī	-		Mī kaphābingwui
126 To good men	Pūtomaī kāyī krohī hī			Mī kaphābingli
127 From good men	Pūtomaī kāyī krohī hī-ā .			Mī kaphābingwui aina
128 A good woman	Nītomaī kāyī kalī	..		Shano kaphā ākana
129 A bad boy	Unātomaīpūto kasī kalī	Sī-lē (<i>bad</i>)	Ka sā-bā (<i>bad</i>)	Noshino mayārno makap ākana
130 *Good women	Nītomaī kāyī kru	..		Shano kaphābing
131 A bad girl	Unātomaīnito kasī kalī			Noshino ngalano makap ākana
132 Good	Kāyī .	Bī-lē	Kau-wē-bā	Kapha .
133 Better	Kāhē kono kāyī			Phākamaī .

Malayalam	English
അച്ഛൻ	107 Of fathers
അച്ഛൻ അമ്മ	108 To fathers
അച്ഛൻ അമ്മ	109 From fathers
അച്ഛൻ അമ്മ	110 A daughter
അച്ഛൻ അമ്മ	111 Of a daughter
അച്ഛൻ അമ്മ	112 To a daughter
അച്ഛൻ അമ്മ	113 From a daughter
അച്ഛൻ അമ്മ	114 Two daughters
അച്ഛൻ അമ്മ	115 Daughters
അച്ഛൻ അമ്മ	116 Of daughters
അച്ഛൻ അമ്മ	117 To daughters
അച്ഛൻ അമ്മ	118 From daughters
അച്ഛൻ അമ്മ	119 A good man
അച്ഛൻ അമ്മ	120 Of a good man
അച്ഛൻ അമ്മ	121 To a good man
അച്ഛൻ അമ്മ	122 From a good man
അച്ഛൻ അമ്മ	123 Two good men
അച്ഛൻ അമ്മ	124 Good men
അച്ഛൻ അമ്മ	125 Of good men
അച്ഛൻ അമ്മ	126 To good men
അച്ഛൻ അമ്മ	127 From good men
അച്ഛൻ അമ്മ	128 A good woman
അച്ഛൻ അമ്മ	129 A bad boy
അച്ഛൻ അമ്മ	130 Good women
അച്ഛൻ അമ്മ	131 A bad girl
അച്ഛൻ അമ്മ	132 Good
അച്ഛൻ അമ്മ	133 Better

English	Sopromā.	Marām (McCulloch)	Kwoireng or Liyāng (McCulloch)	Tangkhal Naga
134 Best	Mamūi kono kalıyı			Phāmankapa
135 High	Atukru		Ka-lo-ba	Kachui
136 Higher	Kahē kono kalı atukru			Chuikamaı
137 Highest	Mamūi kono kalı atukru			Chuimankapa
138 A horse	Kurı fodo kalı			Sigui
139 A mare	Kurı kru kalı			Sigui ala
140 Horses	Kurı fodo inūı			Sigui tarāka
141 Mares	Kurı kru inūı			Sigui ala tarāka
142 A bull	Uto fodo kalı			Simuk āva āka
143 A cow	Uto kru kalı			Simuk ala āka
144 Bulls	Uto fodo inūı			Simuk āva tarāka
145 Cows	Uto kru inūı			Simuk ala tarāka
146 A dog	Usı silo kalı			Fa āka
147 A bitch	Usı sikru kalı			Fa ala āka
148 Dogs	Usı silo inūı			Fa tarāka
149 Bitches	Usı sikru inūı			Fa ala tarāka
150 A he goat	Uhi fodo kalı	Ā-mī (goat)	Kā-mī (goat)	Me vā āka
151 A female goat	Uhi kru kalı			Me ala āka
152 Goats	Uhi inūı			Me tarāka
153 A male deer	Ukhro fodo kalı			Sāngū āvā
154 A female deer	Ukhro tukru kalı			Sāngū ala
155 Deer	Ukhro			Sāngū
156 I am	Yinā soē			I-na
157 Thou art	Nēnā soē			Na na
158 He is	Hananā soē			Ā-na
159 We are	Ikrunā soē			Ithum na
160 You are	Nilēkrunā soē			Na-na, nathum na

Phadang (McCulloch)	Khangoi (Khoongoe of McCulloch)	Marung Naga	English
Kā chūō	Hū lai	Nāmēraū anē thangāi	134. Best
		Kachūwā	135 High.
Ha mong (a goat, a Mani puri word)	Mē krēk (a goat)	Ānē kachauwā	136 Higher
		Nāmēraū anē kachauwā	137 Highest
		Sapuk āpā khat	138 A horse
		Sapuk āpūi khat	139 A mare
		Sapuk āpa kachūng	140 Horses
		Sapuk āpūi kachūng	141 Mares
		Hall pā khat	142 A bull
		Hall pūi khat	143 A cow
		Hall pā chung	144 Bulls
		Hall pūi chung	145 Cows.
		Ūi pā khat	146 A dog
		Ūi pūi khat	147 A bitch
		Ūi pa chung	148 Dogs.
		Ūi pūi chung	149 Bitches
		Klāng pā khat	150 A he goat
		Klāng pūi khat	151 A female goat.
		Klāng chung	152 Goats
		Sangāi āpā khat	153 A male deer
		Sangāi āpūi khat	154 A female deer
		Sangāi	155 Deer
		Kai oilō	156 I am
		Nang oilō	157 Thou art
		A oilō	158 He is
		Kana oilō	159 We are
		Nāna oilō	160 You are

English.	Soprani	Marām (McCulloch)	Kwoueng or Liyāng (McCulloch)	Tāngkhel Nōpa
161 They are	Pōlēkrunā soē			Āthum na
162 I was	Yinā soē			Ina sāsai
163 Thou wast	Nilēnā soē			Nana sāsai
164 He was	Hananā soē			Āna sāsai
165 We were	Ikrunā soē			Ithumna sāsai
166 You were	Nilekrunā soē			Nathumna sāsai
167 They were	Pōlēkrunā soē			Āthumna sāsai
168 Be	Sokātō	Mē-lo	hāng-te	(Become) kangasā, k
169 To be	Solikosa			Kangasā
170 Being	Solihē			Sada
171 Having been	Solihē			Sahaurada
172 I may be	Yi solisē			Ina sāpāi
173 I shall be	Yi nolē			Ina sara
174 I should be	Yi nolē			Ina sarah
175 Beat	Dāo			Kasho
176 To beat	Dālētchū			Sholu
177 Beating	Dāhē			Shoda
178 Having beaten	Dāhē			Shohaurada
179 I beat	Yinā dai			Ina showa
180 Thou beatest	Nēnā dāwā			Nana showa
181 He beats	Hananā dai			Āna showa
182 We beat	Ikrunā dai			Ithumna showa
183 You beat	Nilekrunā dai			Nathumna showa
184 They beat	Pōlēkrunā dai			Āthumna showa
185 I beat (Past Tense)	Yinā dābbē			Ina showa
186 Thou beatest (Past Tense)	Nēno dābbērā			Nana showa
187 He beat (Past Tense)	Hananā dai			Āna showa

Phadang (McCulloch)	Khangoi (Khoongore of McCulloch)	Maring Naga	English
		Āna oīlō	161 They are
		Kaina oīkhau	162 I was
		Naugna oīkhau	163 Thou wast
		Āna oīkhau	164 He was
		Kuna oīkhau	165 We were
		Nana oīkhau	166 You were
		Āna oīkhau	167 They were
		Oiya . . .	168 Be
		Oinanung . .	169 To be
		Oibi . . .	170 Being
		Oibi	171 Having been
		Kai koihiya	172 I may be
		Kai ouro	173 I shall be
		Kai ouro	174 I should be
		Ūmlak	175 Beat
		Ūmnānūng	176 To beat
		Ūmbi	177 Beating
		Ūmbi	178 Having beaten
		Kaina umlē	179 I beat
		Naugna umlē	180 Thou beatest
		Āna umlē	181 He beats
		Kana umlē	182 We beat
		Nana umlē	183 You beat
		Āna umlē	184 They beat
		Kaina umlē	185 I beat (Past Tense)
		Naugna umlē	186 Thou beatest (Past Tense)
		Āna umlē	187 He beats (Past Tense)

Phadāng (McCulloch)	Khangol (Khoongoe of McCulloch)	Maring Nāgā.	English.
I wn-chō (I shall go)	I rō-gē-ba (I shall go)	Kāna umlā	188 We beat (<i>Pat' Tense</i>)
		Nāna umlā	189 You beat (<i>Pat' Tense</i>)
		Āna umlā	190 They beat (<i>Pat' Tense</i>)
		Kaina umlehūi	191 I am beating
		Kaina umkhaūla	192 I was beating
		Kaina umkhaūla	193 I had beaten
		Kaina umkhi kya	194 I may beat
		Kaina umro	195 I shall beat
		Nangua umro	196 Thou wilt beat
		Āna umro	197 He will beat.
		Kāna umro	198 We shall beat
		Nāna umro	199 You will beat
		Āna umro	200 They will beat
		Āna umro	201 I should beat
		Kaiyā umlō	202 I am beaten
		Kaiya umlā	203 I was beaten
		Kaiya umliyāni	204 I shall be beaten
		Kai chawa	205 I go
I rēt ū kū	I chalō	Nang ki-chalei	206 Thou goest
Ngē rēt lō		Ā chalō	207 He goes
At rēt lō		Ka chalo	208 We go
		Nā chalo	209 You go
		Ā chala	210 They go
		Kai chakhauli	211 I went
		Nang chakhauli	212 Thou went
I wā ē	I rō-rū u	Ā chakhali	213 He went
		Kā chakhali	214 We went

Phadāng (McCulloch)	Khangor (Khoongoes of McCulloch)	Naring Naga	English.
Ngē rēt-lō	Nā rē-tō-mā	Na chākhaula	215 You went
		Ā chākhaula	216 They went
		Chāwā	217 Go
		Chābi	218 Going
		Chāorā	219 Gone
		Naamin knū si taū?	220 What is your name?
		Sapūk āri ebōhi knū ngat dā?	221 How old is this horse?
		Āraūwē Kāshmur fāi knū ngat lā?	222 How far is it from here to Kashmir?
		Naipai chumlaū naicha napawā kaūngat lai?	223 How many sons are there in your father's house?
		Kai angū kat lai chā khaūlā	224 I have walked a long way to day
		Patulai āchani āchar walaūlā	225 The son of my uncle is married to his sister
		Sapūk khangāū sapal chumāurā laule	226 In the house is the saddle of the white horse
		Namlal la sapal khlākhlak	227 Put the saddle upon his back
		Āyū chāyā kanna chaini chungnō ōmlā	228 I have beaten his son with many stripes
		Āni chungla halchāk pisaule	229 He is grazing cattle on the top of the hill
		Āni hung hardak lao sapūk tongbai laule	230 He is sitting on a horse under that tree
		Āchar yari ānauni āni kachau	231 His brother is taller than his sister
		Haiyē āmandi lūpā khani makhai	232 The price of that is two rupees and a half
		Kaupari chim chachārao laule	233 My father lives in that small house
		Lūpā hani anūng palak	234 Give this rupee to him
		Ānūngai lūpa kachūng walaū huiya	235 Take those rupees from him
		Āyā kanna ūmbi rūmi fanlak	236 Beat him well and bind him with ropes
		Kūhārē jūi yusuklak	237 Draw water from the well
		Kaimaibanglā laūchāwa	238 Walk before me
		Nahinlā hūye chā napawā hinglai?	239 Who else comes to bind you?
		Hū nang laiklo?	240 From whom did you buy that?
		Kūyūl tūkah llo	241 From the person of the well

The Tai call the Kachins Kang, the Chinese call them Yō jén, wild men, or when they choose to be polite, Shan-teo, heads of the hills

According to Mr. George, 'the Kachin, taken generally, is a small man, averaging 5 feet 4, while the woman averages 3 or 4 inches less. The number of types met with is bewildering. The prevailing feature among all Kachins is the oblique eye and a tendency to high cheek-bones.' Logan describes the Assam Singphōs as 'indolent, fickle, and so improvident that, although possessed of a fertile portion of the province and in the vicinity of markets, they do not produce enough of the materials of food to place themselves above want. Nationally they are rapacious, cruel, revengeful, crafty and treacherous.' The following extracts are taken from Mr George's interesting account in the Burma Census Report —

'As a rule the Kachin cannot be said to be courageous. He generally resorts to ambuscade, and will not attack unless in what he considers overwhelming force and by surprise. Slavery is prevalent. Cannibalism is unknown among the true Chinpaws, though Captain Fenton, speaking of the Kalangs, Kanōns, or Kamans, says their chief peculiarity seems to be that they eat their elderly relations when they (not the elderly relations) think they have lived long enough. The most common and universal form of agriculture is *taungya* or hill clearing. The method employed is to select a virgin site on a hillside and fell the jungle about March, and let it lie on the ground till thoroughly dry. This is set fire to in June and July and the surface of the earth broken up by hand with a rude hoe, the ashes being thus mixed therewith. The sowing is of the roughest description. As the worker dibbles away with the hoe in his right hand he throws in a grain or two with his left. They possess no knowledge of writing, the legend being that the *Nats* gave all nations writing, but unfortunately that given to the Kachins was written on hide, which, they being hungry and ignorant of the value of what they were destroying, cooked and ate. The Kachins worship "*Nats* or spirits", of whom the numbers are endless, for any one may become a *Nat* after his death.

The Kachins divide themselves into two great divisions, the Kakhus, i.e., Kachins of the river sources [of the Chindwin and the Irrawaddy], and the Zinpyaw (or Jan-praw) or eastern Kachins, including generally all Kachins to the south of the confluence, and who are found of course in the greatest numbers to the east of the Irrawaddy, distinguished from each other by dress and dialect differences.

There is a constant tendency, as Lieutenant Elliott has observed, on the part of the Kachins, to disintegrate and reform themselves into minor clans, which, after a short time, become independent of the parent stock.'

The division into Kakhus and Zinpya is only a geographical one and does not imply difference in race or language.

The Kachins are also divided into Kamsa Kachins and Kumlao Kachins. The Kamsa Kachins are those who have a *Duwa*, or ruler. The word *kumlao* is said to mean 'rebel'. The Kumlaos are said to consist of rebels from the various Kachin tribes. They did not elect a *Duwa* because the members of one tribe would not have recognised a ruler belonging to another.

The traditions of the race point to the head-waters of the Irrawaddy as their original home. Their first ancestor lived on the hill Majaw-shingrā-pum, from which they think that the Irrawaddy rises. The Singphōs or Kachins proper are derived from his eldest son, while his younger sons became the progenitors of several tribes which are now practically assimilated to the Kachins.

The Kachins themselves are divided into five tribes, which all claim to be descended from the grandson of the first ancestor. These tribes are the Marips, Lathawngs, Lepais, 'Nkhums, and Marams.

The Marips are found west of the Mah Kha in the Hukawng valley, and north of this up to the Kakhu country, round the jade and amber mines, and also to the west of lake Indawgyi. East of the Irrawaddy there are only a few scattered villages belonging to the tribe.

There are numerous sub-tribes —

- | | |
|--------------|-------------|
| 1 Singdonkha | 9 Tingrum |
| 2 Om | 10. Singlwi |
| 3 Ningrong | 11 N'ding |
| 4 Lema | 12 Lasum |
| 5 N'lang | 13 P'howlu. |
| 6 Demao | 14 Waja |
| 7 Gawlu | 15 Maraw |
| 8 Lakang | |

The **Lathawngs** are supposed to have come from the country between Mah Kha and N'mai Kha. They have spread southwards over all the country north of the upper defile of the Irrawaddy, from the Mah Kha west to the Kuman range, along both banks of the N'mai Kha for some distance above the confluence, along the right bank of the Irrawaddy nearly as far south as Myitkyina, west of this to the Shwedaunggyi range of hills, on the Chinese frontier just below the head-waters of the Molè and into North Hsenwi and Mông Mit.

The following sub-tribes are said to exist —

- | | |
|-----------|--------------------|
| 1 Tabor | 10 Kaddaw |
| 2 Salor. | 11 Tingut |
| 3 Sana | 12 Waga |
| 4 Tingra | 13 Ninglaw |
| 5 Malu | 14 Selawng Ngawn |
| 6 Lawkhum | 15 Thinmut Selawng |
| 7 Kashu | 16 Lamun Selawng |
| 8 Paohian | 17 Tingsa Selawng |
| 9 Nawkhum | 18 Phaoyan Selawng |

The **Lepais** are said to be the largest and most powerful of the Kachin tribes. They are found in the Shwedaunggyi hills to the north and north east of Mogaung, in the tract of country between the two arms of the Irrawaddy, along the right bank of that river about Myitkyina, and in the Pönkan Hills south-east of Bhamo. But they are also found scattered about all over the Kachin country and in north Hsenwi and Mông Mit.

The following sub-tribes are known —

- | | |
|----------------------|------------|
| 1 Thama | 10 Singma. |
| 2. Kaori, | 11 Lakhum. |
| 3 Sampawng | 12 Paran |
| 4 Szi or Azi or Ithi | 13 Khunru |
| 5 Samkha | 14 Krawn |
| 6 Lassa | 15 Kara |
| 7 Wawang | 16 Tingsa |
| 8 Phunkan | 17 Môngsa |
| 9 Sadan. | |

Of these the Kaoris and Szis are said to have distinct dialects of their own.

The Kaori Lepais live in the hills to the east and south east of Bhamo. Their dialect has been described by the Rev. J N Cushing, see Authorities

The Szī Lepais are found all along the frontier from a point east and south-east of the head-waters of the Nantabet and south of Sadōn. They also hold the hills west of the Namyin, south of Mogaung as far as lake Indawgyī. A few seem also to be found in Mōng Mīt and Tawng Peng. They are said to have lived originally near Myitkyina. A vocabulary by Captain H. R. Davies has been published in the Upper Burma Gazetteer. The dialect differs from other Kachin languages, and the Szīs must no doubt be considered as half-breeds.

The 'Nkhums seem to have come from the country south of Khāmī Lōng and west of the Mahi Kha. They are found on the east bank of the Irrawaddy, north of Maingna, and also on both banks of the N'mai Kha some way from the confluence and near the head-waters of the Natmyin stream, which enters the Irrawaddy from the east near the village of Ywapaw (situated in latitude 25° 17'). There are a few scattered villages of the tribe along the frontier, and south of the Taping river the 'Nkhums inhabit the tract of country on the borders of the Shān-Chinese States of Ho-Hsa and La-Hsa. The principal sub-tribes are —

- | | |
|-----------|-------------|
| 1 Mashan | 5 Panma |
| 2 Chikyēt | 6 Nawgo |
| 3 Shirè | 7 Wurung |
| 4 Watao | 8 Kalangcha |

The Marans are found all along the frontier in scattered villages, though north of the sources of the Molè river they seem to extend further into British territory. They are also found west of Sinbo, and in the Kauk-kwe valley, and to the west of the Mahi Kha north of the Shwedaunggyī range and about the Amber mines. They have also spread southwards as far as Mōng Mīt on the east of the Irrawaddy and Mohnyin in the Katha district on the west, and also south-east into Tawng Peng and North Hsen Wī.

The principal sub-tribes are —

- 1 Lana
- 2 Laika
- 3 N'ting or Ningting
4. Mākan Ningting

Several other tribes are regarded by the Kachins as probably descended from the same ancestor. The chief of these are the Sassans, the Marus, the Lashis, and the Yawyins or Lalsaws. Their dialects differ, so far as we know, widely from Kachin, and their alleged connection with them does not seem to have any foundation. Some of them, such as the Marus and Lashis, are apparently half-breeds, and they seem to have intermarried with the Kachins.

Besides these tribes the Kachins regard several others as connected with them. They are found between 25° and 28° north latitude. They are the Khangs, the Kaphawks, the Kaluns, the Tarens or Tarengs, also called Maingthas, the Khenungs, the Khunnongs, the Murus, the Sōns and Bilus. All these tribes seem, however, to be quite distinct from the Kachins*.

The Rev O. Hanson divides the Kachin dialects into three classes, the Northern, Kaori, and the Southern Kachin. They differ, to some extent, in vocabulary. But

* The preceding notes on the Kachin tribes have been taken from the Upper Burma Gazetteer, quoted under authorities.

most points of disagreement are due to different pronunciation and the use of different prefixes. The whole structure of the language is, on the other hand, the same in all these dialects.

The Southern Kachin, spoken in the Bhamo district, has been described by Messrs Hertz and Hanson, the Kaori dialect is the foundation of the grammatical sketch by the Rev. J. N. Cushing, and the Assamese Singphō is known through the grammars of Messrs. Logan, Macgregor, and Needham. The last named dialect is the only one which falls within the limits of this Linguistic Survey.

The Kachin dialects have many points of resemblance with the Kuki-Chin languages, especially Meithei, and with the Nāgā and Bodo languages. Thus, the numerals and personal pronouns correspond to forms found in those dialects. A few instances will show this —

	<i>Kachin</i>		<i>Other languages.</i>
One	<i>a:, ngar</i>	Meithei	<i>a-mā</i>
Two	<i>n'khong, n:</i>	"	<i>a n:</i>
Three	<i>ma sūm</i>	Kwoireng	<i>sum, Kuki-Chin thum.</i>
Four	<i>ma-l:</i>	Meithei	<i>ma-r:</i>
Five	<i>ma-ngā</i>	"	<i>ma-ngā</i>
Six	<i>lhrū</i>	Gārō	<i>lrok, Rāngkhōl ga rūk</i>
Seven	<i>sint</i>	Bārā	<i>sm</i>
Eight	<i>ma sat</i>	Empēo	<i>da-sat</i>
Nine	<i>cha-lhū</i>	Kabui, Khorāo	<i>cha-kū</i>
Ten	<i>sī</i>	Nameangiā	<i>ichh:</i>
Hundred	<i>la-chā</i>	Meithei	<i>chā-mā</i>
I	<i>ngar</i>	Tamlu	<i>ngar</i>
Thou	<i>nāng</i>	Kuki-Chin, Bodo, Nāgā-Bodo, and Eastern Nāgā groups	<i>nang</i>
He	<i>khī, shī</i>	Banparā, Kwoireng	<i>sī, Lai khī, this,</i> Meithei <i>a-si, this</i>

Similar forms occur in many other languages of the groups in question. With regard to the vocabulary there are many points of correspondence. Mr Gait, in the Assam Census report, compared 22 common Singphō words with the corresponding words in other Tibeto-Assamese languages, and found that half of them were identical with the forms occurring in some of the dialects compared. A greater number of words have been compared in the introduction to the Kuki-Chin group, with the same result. There are, however, so many points of difference that the Kachin dialects must be considered as quite independent forms of speech.

A comparison of the grammatical features of Kachin and other Tibeto-Burman languages shows the same relation. The general tendencies and the whole structure is identical in all. We even find the same prefixes and suffixes used in Kachin and in other Tibeto-Burman dialects. Thus, the prefix *ga* or *la*, which is used in the formation of nouns and adjectives in Kachin, has the same function in Bodo and Nāgā languages. The Kachin plural suffix *n:* is used to form the plural of personal pronouns in the Central Chin and the old Kuki dialects, and the plural suffix *thē* in Southern Kachin apparently corresponds to the suffix *tē* in Lushēi and connected languages.

But there are also many points of difference. More especially, Kachin has developed a copious system of verbal suffixes, which is more akin to Burmese than to the dialects mentioned above. It also agrees with Burmese in the use of the prefix *a* to form nouns and adjectives, though the same prefix is perhaps also used in the Nāgā and Kuki languages. It is of importance that Kachin uses a prefixed negative in the Burmese way. Āo, Lhōtā, and Tamlu, however, have the same principle for the formation of the negative verb.

In one essential point, Kachin differs from Burmese and from the neighbouring dialects in the west. The Kachin system of tones is quite peculiar to itself. The best description of the Kachin tones is given by the Rev O Hanson. He mentions five, while the Rev J N Oushing knows of six. He describes them as follows —

'The first tone is the natural pitch of the voice, with a slight rising inflection at the end. It may be called the *natural* tone.

The second is a bass tone, it may be called the *grave* tone.

The third is a slightly higher tone than the second, being pronounced with an even prolonged sound. It may be called the *rising* tone.

The fourth tone is very short and abrupt, it may be called the *abrupt* tone.

The fifth tone is somewhat higher than the third and is uttered with more emphasis; it may be called the *emphatic* tone.'

This richness in tones shows that Kachin is more closely connected with Tibetan, and that it must be classed as a link between that language in the north, the Nāgā and Kuki-Chin languages in the west, and Burmese in the south.

The following is a list of the authorities dealing with Singphōs which I have come across —

- BROWN, N.,—*Comparison of Indo-Chinese languages*. Journal of the Asiatic Society of Bengal, Vol. VI, 1837, pp 1023 and ff. Contains a Singpho Vocabulary on p 1033.
- PENBERTON, CAPTAIN R BOILEAU,—*Abstract of the Journal of a Route travelled by Captain S F Hannay from the Capital of Ava to the Amber Mines of the Hukong Valley on the south-east frontier of Assam*. Journal of the Asiatic Society of Bengal, Vol VI, 1837, pp 245 and ff.
- HANNAY, MAJOR S F,—*Sketch of the Singphos, or the Kakhyens of Burma the position of this tribe as regards Baumo, and the inland trade of the valley of the Irrawaddy with Yuman, and their connection with the North-Eastern Frontier of Assam*. Calcutta, 1847.
- ROBINSON, WILLIAM,—*Notes on the Languages spoken by the various tribes inhabiting the Valley of Assam and its mountain confines*. Journal of the Asiatic Society of Bengal, Vol XVIII, p 1, 1849, pp 183 and ff, and 310 and ff. Contains a grammatical sketch on pp 318 and ff., and a comparative vocabulary of Singpho, etc, on pp 342 and ff.
- HODGSON, B H,—*On the Aborigines of the Eastern Frontier*. Journal of the Asiatic Society of Bengal, Vol XVIII, 1849, pp 967 and ff. Reprinted in *Miscellaneous Essays relating to Indian subjects*, Vol II, pp 19 and ff. London, 1880. Contains a Singpho Vocabulary by Bronson.
- HODGSON, 'B H,—*On the Mongolian Affinities of the Caucasians*. Journal of the Asiatic Society of Bengal, Vol XXII, 1853, pp 26 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol II, pp 51 and ff. London, 1880. Contains vocabularies of Singpho, etc.
- BIGANDET, RIGHT REV PAUL,—*A Comparative Vocabulary of Shan, Ka kyng and Pa Laong*. Journal of the Indian Archipelago and Eastern Asia. New Series, Vol II, 1858, pp 221 and ff.
- LOGAN, J R,—*The West Himalais or Tibetan Tribes of Asam, Burma and Pegu*. Journal of the Indian Archipelago and Eastern Asia. New Series, Vol II, 1858, pp 687 and ff. Contains account of the Singpho, grammatical sketch, and vocabulary.
- YULE, H,—*A Narrative of the Mission to the Court of Ava in 1855, with notices of the country, government and people*. London, 1858. Contains in Appendix M Bronson's Singpho Vocabulary.
- BEAMES, J,—*Outlines of Indian philology, with a map showing the distribution of Indian languages*. Calcutta, 1867. Appendix A contains numerals in Kakhyen, etc.

- HUTCHESON, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia* London, 1868
- ANDERSON, J.,—*A Report on the Expedition to Western Yunnan via Bhamo* Calcutta, 1871 Contains vocabularies, Kachyin, etc. The vocabulary is reprinted, and a sketch of the people is given in Anderson's *Mandalay to Momein A Narrative of the two Expeditions to Western China of 1875 and 1876 under Colonel E. B. Sladen and Colonel Horace Brown* London, 1876
- DALTON, EDWARD TUTE,—*Descriptive Ethnology of Bengal* Calcutta, 1872 Contains notes on the Singphos, pp 9 and ff., and a vocabulary, pp 69 and ff
- CAMPBELL, SIR G.,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 Singpho Vocabulary, pp 221 and ff
- STRETTELL, G. W.,—*The ficus elastica in Burma proper or a narrative of my journey in search of it* Rangoon, 1876 Contains account of the Kachyens pp 67 and ff., pp 80 and ff., pp 107 and ff
- FORBES, C. J. F. S.,—*On Tibeto Burman Languages* *Journal of the Royal Asiatic Society*, Vol X, 1878, pp 210 and ff Contains Singpho, etc., vocabularies, pp 226 and ff
- FORBES, CAPT C. J. F. S.,—*Comparative Grammar of the Languages of Further India A Fragment And other Essays* London, 1881 Contains comparative vocabularies of Singpho, etc., p 75
- CUSHING, REV J. N.,—*Grammatical Sketch of the Kachyen Language* *Journal of the Royal Asiatic Society*, New Series, Vol XII, 1880, pp 359 and ff
- NEEDHAM, J. F.,—*Outline Grammar of the Singpho Language as spoken by the Singphos, Douanniyas and others residing in the neighbourhood of Sadiya, with illustrative sentences, phrase book, and vocabulary* Shillong, 1889
- GAIT, E. A.,—*Report on the Census of Assam for 1891* Shillong, 1892 Contains abstract of Singpho Grammar, p 185, Note on the Dounnis, p. 287
- EALES, H. L.,—*Report on the Census of Burma* Rangoon, 1892 Contains a note on "The Kachin Naga group," p 164, note on the Kachins, Appendix A, pp v and ff, Memorandum on the Kachins on our frontier, by E. C. S. George, Appendix A, pp x and ff
- STIMINGTON, A.,—*Kachin Vocabulary* Edinburgh, 1892
- BAINES, J. A.,—*Census of India, 1891 General Report* London, 1893 Note on the Kachyin or Chingpau, p 129, and on the Naga-Kachyin group, p 150
- HANSON, O.,—*Kachin Spelling Book* Edinburgh, 1895
- HEBZ, H. F.,—*Handbook of the Kachin or Chingpau Language containing the grammatical principles and peculiarities of the language, colloquial exercises, and a vocabulary* Rangoon, 1895
- HANSON, O.,—*A Grammar of the Kachin Language* Rangoon, 1896
- KUHN, ERNST,—*Die Sprache der Singpho oder Kachyen* *Festschrift für Adolf Bastian zu seinem 70 Geburtstag* Berlin, 1896, pp. 355 and ff
- MACGREGOR, MAJOR O. R.,—*Grammatical Notes on the Singpho Language* Shillong, 1896.
- MACGREGOR, MAJOR, C. R.,—*Outline Singpho Grammar* Contains also a list of words, Singpho and Khémpti No date or imprint.
- SCOTT, J. GEORGE, assisted by J. P. HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*, Vol I Part I, Rangoon, 1900 Account of the Kachin Hills and the Chingpau on pp 331 and ff, Kachin vocabulary on pp 660 and ff
- STIMINGTON, ANDREW,—*Kachin Vocabulary*, Rangoon. Amer. Bapt. Miss. Press, 1901

The following sketch of the Assamese Singphō is based on Mr Needham's grammar, to which the student is referred for further details —

Pronunciation.—The system of transliteration adopted for the survey suits the phonetical system of Singphō fairly well. *ā* is the sound of *a* in 'all', and *u* the French *u* in 'huit.' The vowels *a* and *e* are often interchangeable, thus *lashā* and *leshā*, young, *a* sometimes becomes *u*, thus *rai*, thing, matter, *makhai-mā ra-dai*, what is the matter. The consonants *d* and *t* are often interchangeable, thus *deng* and *teng*, then. In the same way we find eastern *l* corresponding to western *g* in *l'icah*=*ga icā*, father, etc. The sounds *ch*, *ts*, and *s*, seem to be confounded, thus *fa-chī*, *ka-tsī*, and *la si*, cold, *Sing-phō*, *Tain-pō*, and *Ching-pā*, man, *ning-sāng i* and *ning-tsāng i*, upon, etc. The accent generally rests on the penultimate, but on the last syllable in adjectives beginning with *ga*, thus, *ga-jā*, good, *ga bā*, great. Compound verbs carry the accent on the last root, thus *ba i lū*, find again. Many words have the suppressed sound of *r* or *n*.

before them, thus, *m'phū*, approximately, *n'tā*, a house; *n'khong*, two. Only the smallest stress is required on such initial consonants, but they can be distinctly heard while the word is being uttered. Singphō is rich in tones. Cushing mentions six in Eastern Singphō. Needham seems not to know more than four, and no attempt has been made to note these tones in writing.

Prefixes and suffixes—There are in Singphō, as in other cognate languages, many prefixes and suffixes used to express the various meanings which a root can assume. The most important of them will be explained in the following pages. But there are also several prefixes which seem to have no longer any special meaning of their own, and are frequently dropped. Such prefixes are —

chi, *ga*, *gi*, *gū*, *ka*, *ke*, *la*, *li*, *m'*, *ma*, *mo*, *n'*, *ning*, *si*, *sī*, etc

Thus, *chi-khong*, mosquito, *ga-jā*, good, *gi-gin* or *gū-gin*, ant, *ka-tūn*, short, *ke-shā*, son, *la gōng*, foot, *li-ning*, year, *m'bā*, cloth, *ma-nau*, dance, *mo-gue*, elephant, *n'tā*, house, *ning sā*, old, *si-ban*, flower, *sī-rōng*, tiger, etc.

The prefix *ga*, especially, besides being used in the formation of adjectives, must be added to nouns expressing relationship, when no pronoun is prefixed, thus *ga-wā*, father.

Articles.—The numeral *ai-mā*, one, is used as an indefinite article, thus, *sing-phō ai-mā*, one man. Sometimes *mā* is used alone, thus, *li ning mā*, one year. But often no article is used. There is no definite article. Definiteness is indicated by demonstrative pronouns and relative participles.

Nouns

Gender.—This is only apparent in the case of animate nouns. In the case of nouns of relationship it is indicated (a) by the use of different words, (b) by prefixing *lā-shā*, male, and *nūm-shā*, female, (c) by suffixing *wā*, male, and *jan*, female. Thus *wā*, father, *nū*, mother, *sa-brāng*, young man, *ma-khon*, young woman, *lā-shā māng*, son, *nūm-shā māng*, daughter, *nūm-dū wā*, master, *nūm-dū jan*, mistress. Where no ambiguity arises the same word may be used for both genders, thus, *nau*, brother and sister, in the specimens.

In the case of inferior animals the suffixes are *lā*, male, and *vī* or *wī*, female. Sometimes the noun or, if it is dissyllabic, its last syllable, is reduplicated. Thus *gui-lā* (or *gui-gui-lā*), dog, *gui-vī*, bitch. In the case of birds *rāng* may be substituted for *lā*, thus *wū-rāng* or *wū-lā*, a cock.

Number.—Number is only marked when it is not evident from the context. The plural is indicated by adding some word meaning heap, crowd, etc., such as *nī*, *boh*, *theng*, *yōng*. Thus *m'bā-nī*, clothes, *rai-boh*, goods, *n'dai sing-phō-theng*, these men, *rai-yōng*, all goods, etc.

Case—Cases are formed by suffixes.

The genitive always precedes the noun on which it is dependent. The nominative generally, and the accusative often takes no suffix. The suffix *ī*, denoting the agent, is usually added to the subject of a transitive verb. The vocative is expressed by the simple stem, or by adding the particle *ē*. The suffix of the genitive is often dropped. The usual suffixes are —

fē, dative or accusative,

nan, *gor-nan*, ablative,

nā, genitive,

gor, *ī*, locative.

Examples of the various cases are the following —

Nominative,— miyam wā-dai

the-servant says.

ke-shā-i ga-wā-fē ngū-dai . . . ga-wā-i miyam-bok-fē
the-son his-father-to says the-father the servants-to
 ngū-dai
says

Accusative,— lākhop jō ū.

a-rung give.

ngai khī-nā n'tā n'sā
I his house-to not-toent

khī miyam ai-mā-fē shī-gā-dai
he slave one calls.

Dative,— sī-dai-fē nāng peyen jō
him-to you feast give

Ablative,— ngai nam-(goi-)nan lū-hā
I jungle-from got.

Genitive,— ga-nau-nā giyā
his-sister's shame

sī-rōng li-mun ma-dai
tiger's claws sharp-are

Locative,— n'tā-goi makhar-mā ra-dai
house in what matter-is
 ma-nāp-i wū goi-dai
dawn-at cocks crow

Vocative,— wā-ē, O father

Other suffixes are *dē*, in the direction of, *sī-rā* (or *tsi-rā*) and *da-pham-i*, with, by means of, *tha-rā*, *tha-rā-i*, together with, *tagui*, into, *tagui-i*, inside, *mason*, near, etc

Often more than one suffix is added. Thus in the ablative the locative suffix *goi* generally precedes the ablative suffix *nan*. Further we find combinations like *mūng sī dai goi-nā*, of (the man) in that country, and so forth. When an adjective, pronoun or numeral follows a noun, the suffixes are added to the former, thus *sing-phō ai-mā-nā*, man one-of

Adjectives — Comparison is expressed by putting the noun in the ablative case, or by adding *n'lō*, than. The adjective may be repeated with *mang*, and, also, and *gran*, very, exceedingly, may be added. Thus—

gūm-rāng nan (or n'lō) ga-bā
a-horse than large

ōrā m'bā n'lō n'dai m'bā nung-nān mang nung-nān
that cloth than this cloth new and new

The superlative degree is expressed in the same way, with *yōng a*, all, thus,—

yōng-a n'lō m'bā ga-jā
all than cloth good

The comparative is expressed by the use of different words in *ka-shā*, young, *yut*, younger *dīnglā* old, *lāt*, older

Numerals—The numerals are given in the list of words Singphōs can count up to 10,000, above that they use terms such as 'very many.' There are no ordinals. The suffix *mā*, which is always added to *ai*, one, is often used to denote an approximate number, thus *khrū-mā*, about six *M'phū* is also used in the same way

Pronouns—The following are the *personal pronouns*—

Singular,—*ngai*, I, *nāng*, thou, *khī*, he, she, it, *ngai-nā*, *nyē-nā*, *nyē*, my, *nā-nā*, *nā*, thy, *khī-nā*, his, her

Plural,—*i*, we, *nī*, you; *khī-nī*, they

Pronouns are inflected in the same way as substantives. The suffix of the agent is *gá*. It is sometimes added to the nominative. Thus *ngai-gá* *kāsī-dī* *sī-dai*, I starving, am dying. When a word denoting relationship governs the genitive of the second person, it is preceded by *n'* or *ning*, thus *nā ning-shā*, your son, *nā n'nau*, your brother.

The *reflexive pronoun* is *tingnāng*, thus, *ngai tingnāng dī-gá*, I myself will do it.

The *demonstrative pronouns* are *n'dai*, this, *sī-dai*, that, *ōrā-icā*, that, yonder. The plural is formed by adding *nī*. Instead of *sī dai* we also find *dai*, thus *Sing-phō dai*, that man.

There is no *relative pronoun*. The participle ending in *dai* is used as a relative participle. Thus *Dhanirām-goi marī-dai kinsū*, the cow which was bought from Dhanirām. Sometimes also the interrogative pronoun is used as a relative. Thus,—

ga-dai nāng-i ma-sū-dī mang sī-dai-fē dūp rā
what boy lying even that beat necessary,

the boy that has told a lie, must be beaten

The *interrogative pronouns* are *da-mā*, who? *makhai*, what? *ga-dē-na-icā*, which? *ga-dē-mā*, how much? how many? The interrogative particle *mā* is also often added to *makhai*. Thus *n'tā-goi makhai-mā ra-dai*, what is the matter in the house?

Verbs—The roots *ngā* and *rai* are used to perform the office of a verb substantive, *tai* is 'to become', and the particle *rē* is used in the meaning 'is indeed'.

Verbs do not change for gender, number, or person. The mere root is freely used to denote the different tenses. Thus *nāng phā-mang n'dī*, you anything not-do, you do nothing, *khī makhai-mā sū*, what did he say, *dai nī ngai n'sā*, to-day I will not go. But the different tenses are also formed by suffixes, as follows—

The suffix of the *present* tense is *dai*, in form identical with the demonstrative pronoun, thus *dī-dai*, does, *ngā dai*, is. This form is also commonly used as a historical present, thus *kinsū māt-dai*, the cow was lost.

The suffix of the *past* tenses is *hā*, to which *dai* may be added. Thus *bar-lā-hā*, brought back, *sū hā-dai*, told. The past tenses of *ngā* and *rai*, to be, are also formed irregularly *ngāng-dai*, *rēng-dai*.

The suffix of the *future* tense is *ā*, in the first person also *gá*, thus, *khī sū ā*, he will go, *ngai wā-ā* (or *wā-gá*), I will say.

The suffix of the *imperative* is *ñ*, thus *jō ñ*, give. *Gá* may be added as in *sā-ñ-gá*, let him go. When a pronoun of the first person is dependent on the imperative, the suffix *i* may be used, thus *ngai fē yā i*, give me. The prohibitive form is made by placing *khūm* or *phūng* before the imperative. See below, Negative particle.

The suffix of the *conditional* is *yāng*, thus, *māng dūp-yāng-gá*, if I beat the child. This tense is really an adverbial participle. A past conditional may be formed from the participle in *dī*, with *gá* added. Thus *ngai khī-fē mū-dī-gá*, if I had seen him.

The *infinitive* is formed without a suffix, thus, *ngai ngā mūt-dai*, I wish to remain. The suffix of the infinitive of purpose is *a-joi*, thus *magap-a-joi*, in order to conceal.

The suffix *yāng* is also used in the sense of an *Adverbial participle*, thus *Dihong lē rap yāng*, on crossing the river Dihong. The *Conjunctive participle* ends in *dī*, thus, *ngai sī dī rā gā*, I having gone will say. To denote continuance of an action this participle is repeated, and *lrai* is then sometimes substituted for the first *dī*, thus, *lam dī* (or *lrai lrai*) *lam dī*, having continually searched. The participle in *dī*, or the root of the verb, is very frequently used in the formation of compound tenses, thus *khī yūp-dī* (or *lrai yūp*) *lrai dai*, he is sleeping.

The suffix of the *Relative participle* is *dai*. See above Relative pronouns.

Potentiality is indicated by the word *ngūt*, thus *ngai pūn ngūt-ā*, I will be able to lift.

Comparatives are formed by adding the verb *sī-nūn* (*tī nūn*) to the root, thus *Sing j'ō dai khī fē rā tō sī nūn dai*, that man causes him to tend pigs. Transitives are formed by prefixing *sī* (*tī*) to a root, thus *sī krá*, to dry, *sī-lrit*, to frighten.

Compound verbs are very extensively used. Compounds with *ngūt*, *sī-nūn*, and others have already been mentioned. Other instances are *bai-lū*, to get again, *yū-sā dai*, he comes to see (you), etc.

The *Negative particle* is a suppressed *n'* prefixed to the word, or, in compound verbs to the second part of the compound, thus, *n'lū dai*, does not get, *shā-n'sī nūn-dai*, to eat not cause. For *n'ngā dai*, is not, *ka-tu*, without, destitute, may be substituted. Thus, *n'e nā gam la tu*, to me powder is not. With imperatives the particles *khūm* and *phūng* are used, thus, *khūm dūp u*, don't beat, *phūng sū-ñ*, don't go.

The *Interrogative particles* are *i*, *mā*, and *khū*, thus, *nāng ká-sī dai i*, are you hungry? *Sahē fē mū-ha lha*, did you see the Sahib? In alternative questions the particle *khī* is used, thus, *nāng khī fē dūp lūn n'dūp*, did you strike him or not? *khī nāng-gor du lūn i*, did he arrive here?

Any word may be treated as a verbal root and conjugated throughout, thus, *rui*, thing, matter, *rui dai*, is, *masū-dai*, is false, *ka chī hū*, it was cold. A noun, or, if disyllabic, its last syllable, is occasionally repeated in the verb, thus, *manau nau-dī*, dancing.

Order of Words—The usual order of words is subject, direct object, indirect object, verb. In interrogative sentences the indirect object usually precedes the direct. Adjectives and numerals generally follow, but occasionally precede the noun. Adverbs generally precede adjectives and verbs.

The particles *na* and *lō* are often added at the end of a sentence.

Na is apparently a sort of persuasive particle, though often a mere expletive, and *lō* is apparently an emphatic, pure and simple.

Concerning other Singphō dialects we are acquainted with Southern Kachin and Kaori¹. The differences to be found in the latter dialect are of relatively small importance. We have seen that even within the Assamese Singphō, soft and hard consonants are, to some extent, interchangeable. This fact accounts for a good deal of the dialectic differences between Eastern and Western Singphō. Thus Eastern *tūng*, Western *dūng*, to sit, Eastern *n'tai*, Western *n'dai*, that, Eastern *l'wā*, Western *ga-wā*, father. Or we find different prefixes used, thus Eastern *tūm-sū*, Western *lin-sū*, cow.

In the declension of nouns we find the following suffixes peculiar to Eastern Singphō —

jan, nominative, Western *i* ;
phai, jai, dative, Western *yč* ,
nai, dē-nai, ablative, Western *nan, goi-nan* ,
ch, genitive, Western *nā* ,
ū ai, vocative, Western *i*

The comparative particle is *thā-krau*, compare Western *grau*. The noun seems not to be inflected.

The Eastern numerals are the following —

1, *l'ngai*, 2, *l'khaung*, 3, *m'hsūm*; 4, *m'li*, 5, *m'ngā*, 6, *krū*, 7, *hsa-mit*, 8, *m'sat*, 9, *ja-khū*, 10, *shi*, 11, *shi l'ngai*, 20, *khūm*, 30, *hsūm shi*, 40, *m'li shi*, 100, *lā sã*, 200, *mi-sã*, 300, *m'hsūm sã*, 1000, *khing-mi*. The only difference from Western Singphō is *l'ngai*, one, Western *ai*.

In the conjugation of verbs we may note the following suffixes —

present tenses *ai*, Western *dai* ,
 past tenses *hsa*, Western *hā* ;
 „ „ *ngūt-hsa*, Western *hā-dai* ,
 future *nā*, Western *ā* ,
 imperative *mū*, Western *ū*

All these points are relatively unimportant, and Cushing is quite right when he says 'Considering the extent of the region occupied by this people, and the fact that they have been without books, the dialectic differences are less than might be expected. Many words are identical in all the dialects, while some words are peculiar to a single dialect. A large class of words exists, which have been subject to more or less dialectic change of form, but show clearly their original identity.'

The Kaori dialect forms a link between Northern Singphō and the Southern Dialect of Burma. The latter has been described by Messrs Hertz and Hanson, and the student is referred to these handbooks for further information. I have added a translation of the Parable of the Prodigal Son in the Southern Dialect. It has been taken from the Rev O Hanson's translation of the Gospel according to St Luke, and an interlinear translation has been added.

¹ In the following I have altered Cushing's transliteration so as to accord with the system used in the Survey. I have retained *hs* for aspirated *s*, *kh* German *ch*.

[No 1]

TIBETO-BURMAN FAMILY.

KACHIN GROUP

SINGPHO OR KACHIN

SPECIMEN I.

Note —The apostrophe in words like *n'khong* indicates a very slight pause after the *n*, and before the rest of the word is spoken

(*E. J. Needham, Esq., 1896*)

(DISTRICT, LAKHIMPUR)

Singphō aimā-nā keshā n'khong ngā-dai Keshā kaohi ga-wā
 Man a-of sons two wife Son (the)-younger (his)-father
 fū ngī-dai, 'nyū-nā man gadē-mā-ngā-dī-mang' jō-ū' Deng ga-wā gam-dī
 to says, 'my share whatever give, Then father dividing
 jō dai Ga-wā rai gam-jō-dī' n'thomī keshā kachī sibā
 gives Father property having-divided after son the-younger many
 yā n'kring-dī num chān goi dām' sā-hā-dai Khi mūng sīdai goi
 days not-staying country a-far in to-visit has-gone. He country that in
 khi-nā rai-bok' kām-mū kām-rūm-shā-thūm-hā-dai Rai-bok' yōng rūm-shā-thūm
 his goods has wasted Goods all wasting
 n'thomī mūng sīdai goi khū gabā rai-hā-dai Khi shā-phā n'ngā-
 after country that in famine a-great has occurred He food not-been-
 hā-dai khi mūng-sīdai-goi-nā singphō aimā goi mūnglī-dī sā-dai Singphō
 has he country-that-on of man a with work-to-do goes Man
 dai khi-fū nā goi wā yā-sinūn-dai Khi wā-nā 'ngām mang
 that him the-fields in some to-lend-orders. He pigs' husks even
 lū-dī-mang shā-phā dai-dī shā n'lū-dai. Khi mit
 getting-even (would-have)-eaten-(them) but food (he)-not-gets He coming-to-himself
 n'thomī wā-dai, 'nyū wā-nā miyam lō-lō shā lū-dī chandi ngai-gā
 after says, 'my father's slaves heaps to-eat getting to-spare I
 hasī-dī' sī-dai. Ngai wā goi sā-dī wā-gā, "wāē, ngai niyon
 hungry dying-am I father to going will-say, "father, I against
 Phrā-goi dai-n'thomī nang-goi phit-hā, nā-nā ningshā dai-n'thēkā,
 God-to also you-to sinned, your son am-not-fit(to-be),
 ngai-fū miyam sīdai lau-u'' Deng khi wā fē-goi sā-dai Ga-wā wā
 me a-slave as take'' Then he father-in-to goes His-father

Here, as elsewhere, the present tense is used instead of the past. Singphōs are very careless in their use of these tenses especially when the past meaning can be gathered from the context.

Gadē mā = as many as, ngā-dī = being (ngā substantive verb, to be with past participial suffix *dī* added), so that gadē mā ngā dī mang means 'as many as being even (mang = even, and)

Gam jō dī is a compound verb gam, to divide, jō, to give

Dām means to stroll, visit etc.

Bol is the plural suffix.

Kāi = hunger, dī = past participial suffix, ai = die, with present tense suffix, dai attached, so that kāi dī ai dai means 'hungering am dying

khī-fē chān-da-goi mū-dī n'gā-hā lagat-sā-dī dū jūm-dī pūp-dai
him a-distance-at seeing pitied-(him)-(and) run-going (his)-neck falling kisses
 Keshā-ī¹ ga-wā-fē ngū-dai, 'Wāē, ngai niyon Phrā-fē mang nāng-fē
The-son his-father-to says, 'Father, I against God-to also yourself-to
 mang phit-hā, ngai nā-nā ningshā n'thōkā² Deng-ī khī-nā ga-wā-ī
*also sinned, I your son am-not-fit-(to-be).' Then *his his-father*
 miyam-bok-fē ngū-dai, 'yōnga n'lō m'bā gajā lau-dī, khī-fē
slave-company-to says, 'all than cloth good having-brought him-to
 cha-fūn-ū,³ latā goi lākchop jō-ū, lagōng goi lēvē
put-(it)-(upon), (his)-finger upon a-thing give, (his)-feet upon shoes
 degrā-jō-ū, ī-bok lū shā sīpiō-gā, n'dai-ning-khānī nyē shā
put, We drink-eat (and)-be-merry-will, for my son
 sī-dai, yā, krūng-dī-ngā-dai, khī māt-dī, bai-prū-lū-dai⁴ Deng-ī
dead-that-was, now alive-is, he lost-being, again-found-is Then
 khī-nī piō-dī-ngā-hā.
*they merry-made**

Deng keshā gabā nā goi ngā-dai Khī wā-dī⁵
At-that-time son the-elder the-fields in is He on-returning
 n'tā mason dū-dai ning-chun-dai manau-nau-dī nang-dai Khī
(the)-house near on-arriving singing (and)-dancing hears He
 miyam aimā-fē⁶ shīgā-dī san-dai, 'n'tā goi makhai-mā-ra-dai? Miyam
slave a-to calling asks (him), '(our) house in what is-the matter?' The-slave
 wā-dai, 'nā ning-nau-fē gajā-dī bai-lū, sīdai-ning-khānī nā ning-wā
says, 'your your-brother well-being recovered, this-reason-for your your-father
 lū-shā jō-dai⁷ Deng-ī khī pot-dī⁸ n'tā tagui n'shāng-dai
drinking-eating giving-is Then *he angering (the)-house inside not-enter-does*
 Deng-ī ga-wā sing-gani dū-dī keshā-fē pom-dī shīgā-dī Keshā gabā
Then his-father outside coming the son-to entreating called Son the-elder
 nyē wā-fē wā-dai, 'wāē, ngai n'theng-ning nā mūngli dī-dai, galoi-yang
my father-to says, 'father, I many-years your work doing-am, ever
 mang nā gā n'makau-dai⁹ Dai-dī-mang, nāng ngai-fē bainam-keshā¹⁰
and your commands not-transgressed Notwithstanding, you me-to kid
 aimā mang nūmnang tharā-ī shā-n'sinūn-dai.¹¹ Nā ning-shā kachī
one even my-friends with to-eat-do-not-order Your son younger

¹ The *ī* in *keshā ī* is merely the nominative particle

² *Cha fūn* means 'to put on clothes'

³ *Wā-dī dū-dai* is a compound verb *Wā* = return, *dū* = arrive

⁴ *Fz* = dative case suffix

⁵ *Makau* means to throw away, abandon, etc.

⁶ *Bainam* = guest, *keshā* = young *bainam keshā* = kid

⁷ *Sinūn* is a causal imperative verb The literal rendering of the passage being *dai dī mang* = nevertheless *nang* = you *ngai fē* = me-to *bainam keshā* = a kid *mang* = even, *nūmnang tharā ī* = with friends, *shā n'sinūn dai* = to eat do not order

rai yōng shā-sīmā-dī mang sīdai-fē nāng peyen jō' Deng-ī khī khī-nā
 (his)-goods all having-wasted although to-him you a-feast give' Then he his
 ke-shā-fē ngū-dai, 'ke-shāē, nāng-gā' nong ngai-tharā ngū-dai, nyē-nā rai yōng
 son-to says, 'son, you always me-with are, my property all
 nā-nā rē I ong-phā, dai-ning-khānī nā ning-nau sī-dī,
 yours is-indeed. We should-be-merry for your your-brother being-dead,
 yā hrūng dī ngū-dai, khī māt-dī, bai-lū-hā-dai.'
 now living is, he lost-being, found-has been'

¹ *Gá* is here an emphatic personal pronoun suffix

[No 2]

TIBETO-BURMAN FAMILY.

KACHIN GROUP.

SINGPHO OR KACHIN.

SPECIMEN II.

(F J. Needham, Esq., 1899.)

(DISTRICT LAKHIMPUR)

N'dai trā māsū-dai Ngai khī-nā n'tā phāmang lagū n'sū¹
This case false-is I his house anything to steal not-went

Gā-gā n'dai rē² Lining-mā nyē-nā Dhonirām goi mari-dai kinsū
Facts these are-indeed. Last-year my Dhanirām from purchased cow

māt-dai Kinsū n'dai ngai siron-di rem-di mang, moi-nā numdū-nā
lost is Cow this I carefully having-kept though, former owner's

n'tā goi yā-yā phrong-di-ngā-dai³ Sidai-ning-khūni ngai nong-nong
house to often fled On-that-account I always

sā-di bai-lā-hā Dhonirām-nā sū-dai sinī goi nyē-nā kinsū
going brought-back Dhanirām's saying day on my cow

sā-di-kūn ngā-di⁴ ngai khī-nā n'tā goi sā hā-dai Sidai-yang jân-khab
gone-or-not saying I his house to have-gone. At-that-time sunset

ningdimī. Nyē-nā kinsū khī-nā shōnī ngā-dai-kūn ngā-di ngai khī-nā
after My cow his compound is-or-not saying I his

shōnī goi dām-hā-dai Tengī (or dengī) khī-nā ga-nau sī-masat-ning
compound in have-strolled Then his his-sister 18-years-(old)

makhon Maloti khī-nā latā goi n'chin eng lāng-di shōnī
young-woman Mālātī her hand in water jug carrying the-compound

goi prū-dai Tengī aidi n'chin-bā Ngai khī-fē n'mit hā
to arrives Then (it-was)-still dark I her not-noticed

Dai di-mang khī-gā⁵ ngai-fē khī magā-goi sā mū-dai Khī ngai-fē
Even-so she me her direction-to go sees She me

lasop sē-dū-di krit-di sabam hā-dai N'tā-nā singphō-bok
a-ghost imagining been-frightened has-screamed The-house-of people company

Dhonirām tharā sā-di ngai-fē garūn-di wā, 'nāng Malotī yū sā-dai.'
Dhanirām with coming me seizing said, 'you Mālātī to-see come'

¹ Lagū is root of the verb 'to steal' Sā is root of verb 'to go' The infinitive suffix of the former, and the past tense suffix of the latter, are omitted as is common in Singpho

² Rē is a verb of emphatic assertion equivalent to the Bengali *বলি*

³ Phrong-di-ngā-dai is a compound verb meaning, literally, 'having fled is.'

⁴ Kūn is a particle denoting uncertainty Sādi kūn is 'gone whether, ngā-di, saying, like the Assamese *গাঁৱে* butiyā

⁵ Gā is used here as an emphatic personal pronoun suffix

KACHIN

Gā-sīdai Dhonirām polis goi sū-hā-dai, sū dī-mang¹ ning dimī rung
 Story-this Dhanrām the-police to has-told, though afterwards court
 goi Dhonirām khī-nā ga-nau-nā giyā magap ajoin wā-dai ngai khī-nā
 is Dhanrām his his-sister's shame hide to says I his
 mamung lagū sū dai, Malotī ngai-fē phūn goi singoi mū-hā dai
 mangoes (to)-steal come, Mālātī me tree up first has-seen

¹ Literally, 'saying (this) although'

[No 3]

TIBETO-BURMAN FAMILY.

KACHIN GROUP.

KACHIN.

SOUTHERN DIALECT

(Rev. O. Hanson, 1896.)

Ma-shā la-ngai-mi sha-dang shū la khang lu-ai Shan tha ka-shā
Man one male child two had Them among son

ka-ji ma-thang ka-wā-phe tsun-wu ai-gā, 'Ngai la-ang-ai a-rai dā
small which father-to said, 'I getting properly share

gā ngai-phe ka-ran-yā-e,' ngu-wu ai Sha-loi shan-phe dai a-rai
that me-to divide-give,' said. Then them-to that property

ka-ran-vā mu-ai Dai phang nthoi ga-de-n-nā-yang ka-shū ka-ji-gā
divided-gave That after days how-many-after-when son small

a-rai ma-khra ka-khyin-gum-din-lā-nnā tsan-tsan mung de sa-nthām
property all collected-gathered-taken-having far-far country to gone-having

dai sha-rā ē ngang-ngā-ai-rai-nnā shi a-rai ginlut mat-lu-ai
that place in riotously-lived having his property all(?) lost-was

Lu-ma-lu sha-mat-kau-ai-sha-loi, dai mung ō khu
Substance wasted-thn own away-when, that country in famine

ka-bā-wā ai-rai-nnā shi-gā ma-tsan mat-wā-ai. Sha-loi shi sā-nnā dai
great-become-having he helpless exhausted-became Then he going that

mung nā ma-shā la-ngai-mi kā sha-myet-sba-nat-ngā-ai Dai wā-chyam-gā,
country of man one with took-shelter That man,

'wā rem-u-gā,' shi-a prang de shi-phe sha-ngun-dat-wu-ai Sha-loi wā-ni
'pigs tend,' his fields to him sent-let-go Then pigs

shā-ai sba-pre-phe shi shā-ma-yū-khrā-khrā-rai-ngā-ti-mung ga-de-ai-muk shi-phe
eaten plants he to eat-wished although anyone him-to

n-jā-mu-ai Dai sha-loi shi myit-dum-myt-phrang-nnā tsun-ai-gā, 'Nyō wā ē
not-gave That time he mind-conscious mind-awakened said, My father

sha-brai shā-ai-mi ga-de-wā-rai-ti-mung khru-khru kat-kat shā-lu-mā-ni,
wages eating how-many-being-even satisfied-satisfied enough-enough eat-can,

ngai chyam-gā nang-ē khu-khu-ai-the then-byak-ai khrum-ngā-ngai
I-on-the-other-hand here hungering-with ruined-spoiled-being suffering-am

Ngai rāt-nnā nyō wā phang de wā-nthām shi-phe ning ngai ngu-nā-we-ai,
I arising my father to returning him-to thus I say-will,

"Wā-ē, la-mu gā-phe mung, nā-ā man ē mung ngai shut-ni-ai,
"Father-O, heaven's word against also, thy face in also I sinned,

nī n-shā ngu-nā ngai phā n-ging-n-dan-ngai, nā ā sha-brai shā-ai
thy thy son say to I any-how not-worthy-not-fit-am, thy wages eating
ma shā la-ngai-mi-phe zān ngai-phe tāt-dā-e-lā," ngā-ai. Sha-loi shi rāt-nnā
man one as ' me appoint-me," ' said Then he arising
shi ā ka-wā ká du-wā ai Shi tsan-tsan nā rai-ngā-yang, shi-ā ka-wā
his father to came He far-far yet was when, his father
shi phe khap mu nnā, ma-tsan-dum ai myit the gat-sā-wā-nthām shi-ā du
him getting sight-of, helpless feeling mind with running-going his neck
thā noi-gin-shum-let shi-phe pup-wu-ai. Dai ka-shā chyām shi-phe
on hanging-grasping him kissed That son in-his-turn him-to
tsun-wu ai-gá, ' Wā ē, la-mu gā-phe mung, nā-ā man-ē mung ngai
said, ' Father-O, heaven's word-to also, thy sight in also I
shut ni ai, nī n shā ngu nā ngai phā n-ging n-dan-ngai, nā ā sha-brai
sunned, thy son say to I any-how not-worthy not fit-am, thy wages
shā ai ma-shā la ngai-mi-phe zān ngai-phe tāt dā e lā,' ngu-wu-ai Dai
eating man one as me make me,' said That
ka-wā shi-ā ma-yām-ni-phe tsun-mu-ai-chyām gá, ' Reng-thum ai nbā
father his servants to said-in-his turn, ' Good-perfectly-being cloth
ā la-wan lā-wā-nnā shi-phe ja phun-ma-ru, shi ā la-tā thā mung la-chyāp
quickly taking coming him cause to-wear, his hand on also ring
chyāp yā-ma-ru, la-gá thā mung kyep dīn dīn-yā-ma-ru, kân-da ai dum-su
to wear give, foot on also shoes to-put on-give, fatted being cow
ka-shā mung la sat-nthām, an-thē shā let ka-bu-ga rā ngā gā, ka-ning-rai-nme-lā,
young also taking-living, we eating happy-glad-be will, because (let how?),
ndai ngai shā gá si mat ai, yā-bai khrung-sa-li ai, mat mat-ai mung
this my son dead lost was, now-again alive-came, lost-was also
vā-bai mu-lu se ai,' ngu-mu-ai Sha-loi shan-thē ka-bu-ga-rā
now again to see-able I was,' he said Then they happy glad
rai-ngā-mā ai
being-were

Shi-ā ka-shā ka-bā chyām gá yī-de ngā-ngā ai Shi wā nnā
His son big on the other hand paddy land in was He returning
ntā ē du-ma-gang ai sha-loi dum-ai the ka ai mung shi nā-wu ai.
house to coming-approaching when playing and dancing also he heard
Dai-ma jā mā la-ngai-mi-phe shi sha-gā-lā nnā ' Dai phā rai-ngā-ai-kun?'
Therefore servant one he calling ' That what is ?'
shi-phe sau-wu-ai. Shi chyām shi-phe tsun-wu ai gá, ' Nā n-nau
him asked. He again him to , said, ' Thy thy younger brother
du-wā-rā ai-rai-nnā, nā n-wā mung shi-kham ka-jā ngā ai phe khap-mu-
come arrived-having, thy thy father also him well-being received-saw-

lā-wu-ai-ma-jā dai kân-da-ai dumsu ka-shā-phe sat-nu-ai,' ngu-wu-ai
again because that fatted cow young killing-was,' said
 Shi-chyân-gâ ma-sin-pât-nnâ nkhu-de n-shang-wā-khrâ-ai Shi-ā ka-wā
He-again mind-angry-getting inside not-to-enter-agreed His father
 ma-thang pru-sā-nnâ shi-phe nem-lā-wu-ai. Than-let shi-ā ka-wā-phe
therefore(?) out-coming him entreated Answering his father-to
 shi tsun-wu-ai-gâ, 'Yu-u, nde-nlâ ning tup nā-ā nchyang amu ngai
he said, 'Behold, these years all thy service work I
 ga-lā-ni-ai, nang tân-dā-ai khu ga-loi-mung ngai n-lai-nngai, rai-ti-mung
did, thy established path any-time I not-transgressed, nevertheless
 nyē jingkhū-ni the rau ngai-phe pyā-pyā-rai-ngā-u-gā bainam ka-shā
my friends with together me-for rejoicing-for goat young
 la-ngai-mi lang-mi-muk nang ngai-phe n-jā-ndai, sha-wā-num-ni the ka-nân-nnâ
one once even thou me-to not-gavest, public-women with associating
 nā-ā a-rai ginlut kau ai, ndai nshā wā-du-jang-chyām-gâ shi ma-tu
thy property all(?) threw away, this thy-son returned-came-when-but him for
 dai kân-dā-ai dumsu ka-shā nang sat-ndai,' ngu-wu-ai Shi-phe shi
that fatted cow young thou killed-hast,' said Him-to he
 tsun-wu-ai-gâ, 'Ngai shā ē, nang-gâ tut-tut ngai the rau ā-ngā-ngā-dai,
answered, 'My son O, thou always me with together continually-art,
 myē-ā a-rai nga-ma-ngā nā-ā a-rai rai-ngā-ai, rai-ti-mung pyā-ai-the
my property all-that-is thy property is, how-ever happy-being
 ka bu-ga-rā rai mai-ngā-ai; ka-ning-rai-nme-lā ndai nā n'nau-gâ si-mat-ai
happy-glad to-be proper is, because this thy brother dead-was
 yā-bai khrung sa-lit-dai, mat-mat-ai-mung yā-bai mu-lā-nu-ai,' ngū-wu-ai
now-again alive-came, lost-was-also now-again saw again,' told
 ngā-ai
said

English	Singphō (Lakhimpur)
1 One .	A ₁
2 Two .	N khong
3 Three	Masūm
4 Four	Mali.
5 Five	Mangā
6 Six	Khrū.
7 Seven	Sūmt.
8 Eight	Masat
9 Nine	Cha'kū.
10 Ten .	Si or tai.
11 Twenty	Khūn.
12 Fifty	Mangā sī
13 Hundred	La'cha
14 I	Ngai
15 Of me	} Ngai nā or Nyē-nā
16 Mine	
17 We	I.
18 Of us	} I-nā
19 Our	
20 Thou .	Nāng
21 Of thee .	} Nā nā or nā
22 Thine	
23 You .	Ni
24 Of you .	Ni nā
25 Your .	Ni nā

English	Singphō
26 He .	Khi.
27 Of him .	} Khi nā
28 His .	
29 They . . .	Khi nL.
30 Of them . . .	} Khi-ni nā
31 Their . . .	
32 Hand . . .	Latā
33 Foot . . .	Lagōng
34 Nose . . .	Nādī.
35 Eye	Mit
36 Mouth . . .	Ning gūp
37. Tooth .	Wā
38 Ear . . .	Nā
39 Hair . . .	Karā.
40 Head .	Bōng
41 Tongue .	Singlet.
42 Belly	Kan
43 Back . . .	Singmāng
44 Iron .	M'phrī.
45 Gold . . .	Jā
46 Silver .	Kūmphrōng
47 Father . . .	Wā
48 Mother .	Nū
49 Brother .	Nau
50 Sister .	Nan.
51 Man .	Singphō or tsinphō
52 Woman	Nūmshā

English	Singphô
53 Wife	Nūmshā
54 Child .	Māng
55 Son .	Lā-shā māng (<i>male child</i>)
56 Daughter .	Nūmshā māng (<i>female child</i>)
57 Slave .	Miyam
58 Cultivator .	No word
59 Shepherd	No word
60 God	Phrū (<i>Khām's word</i>)
61 Devil	Nat (<i>evil spirit</i>)
62 Sun	Jan
63 Moon . .	Sitā
64 Star .	Tsigan
65 Fire	Wan
66 Water .	N'ohin
67 House	N'ta
68 Horse	Gūmrāng
69 Cow	Kinsā
70 Dog	Gur
71 Cat	Ningyan
72 Cock	Wu
73 Duck	Kaipet
74 Ass	No word
75 Camel .	No word
76 Bird .	Wā
77 Go .	Sā = <i>to pass from one place to another</i>
78 Eat .	Shā
79 Sit	Dūng

English	Singpho
107 Of fathers	Wa bok-nā
108 To fathers	Wa bok-goi
109 From fathers	Wa bok nan
110 A daughter	Nūmshā mang
111 Of a daughter	Nūmshā māng na
112 To a daughter	Nūmshā mang goi
113 From a daughter	Nūmshā māng-nan
114 Two daughters	Nūmshā māng n khong
115 Daughters	Nūmshā māng bok
116 Of daughters	Nūmshā māng bok-nā
117 To daughters	Nūmshā māng bok-goi
118 From daughters	Nūmshā mang bok-nan.
119 A good man	Singphō gajā
120 Of a good man	Singphō gajā-nā
121 To a good man	Singphō gajā-goi
122 From a good man	Singphō gajā nan
123 Two good men	Singphō gajā n'khong
124 Good men .	Singphō gajā bok
125 Of good men .	Singphō gajā bok na
126 To good men	Singphō gajā bok-goi
127 From good men	Singphō gajā bok nan
128 A good woman	Nūmshā gajā
129 A bad boy	Māng n'gajā
130 Good women	Nūmshā gajā bok
131 A bad girl	Nūmshā māng n'gajā = <i>female child not good</i>
132 Good .	Gajā
133 Better	Gajā gran.

English	Singpho
134 Best .	Yōnga n'lo gajā (all thin good)
135 High .	Chā
136 Higher . .	Chā grau
137 Highest	Yōnga n'lo chā.
138 A horse . .	Gūmrāng
139 A mare .	Gūmrāng nūmahā
140 Horses .	Gūmrāng bok
141 Mares	Gūmrāng nūmahā bok.
142 A bull	Ken sū lā
143 A cow	Ken su vī.
144 Bulls	Ken sū lā bok
145 Cows . . .	Ken sū vī bok.
146 A dog .	Gai lā
147 A bitch .	Gai vī
148 Dogs	Gai lā bok
149 Bitches	Gai vī bok
150 A he goat	Bainam lē
151 A female goat	Bainam vī
152 Goats	Bainam bok
153 A male deer	No general name.
154 A female deer	
155 Deer	"
156 I am	Ngai ngā
157 Thou art	Nāng ngā
158 He is	Khi ngā
159 We are	I ngā
160 You are	Ni ngā

English	Singphô.
161 They are .	Khi ni ngă
162 I was .	Ngai ngă ha
163 Thou wast	Năng ngă ha
164 He was	Khi ngă ha
165 We were .	I ngă ha
166 You were .	Ni ngă ha
167 They were . .	Khi-ni ngă ha
168 Be . .	Ngă ư
169 To be	Ngă
170 Being . .	Ngă yang
171 Having been .	Ngă-di
172 I may be . .	.
173 I shall be	Ngai ngă ư
174 I should be .	
175 Beat .	Dập.
176 To beat . .	Same
177 Beating .	Dập dai
178 Having beaten	Dập di
179 I beat	Ngai dập.
180 Thou beatest	Năng dập.
181 He beats	Khi dập
182 We beat	I dập.
183 You beat	Ni dập
184 They beat	Khi ni dập
185, I beat (<i>Past Tense</i>)	Ngai dập-hă
186 Thou beatest (<i>Past Tense</i>)	Năng dập-hă
187 He beat (<i>Past Tense</i>)	Khi dập-hă

English	Bingphō
188 We beat (<i>Past Tense</i>)	I dūp-hā
189 You beat (<i>Past Tense</i>)	Ni dūp-hā
190 They beat (<i>Past Tense</i>)	Khi nī dūp hā
191 I am beating	Ngai dūp-di ngā dai
192 I was beating	Ngai dūp-di ngā ha
193 I had beaten	Ngai dūp-hā dai (<i>I beat, or had beaten</i>)
194 I may beat	.
195 I shall beat	Ngai dūp-ā
196 Thou wilt beat	Nang dūp ā
197 He will beat	Khi dūp ā
198 We shall beat	I dūp-ā
199 You will beat	Ni dūp ā
200 They will beat	Khi nī dūp-ā
201 I should beat	"
202 I am beaten	.
203 I was beaten	
204 I shall be beaten	
205 I go	Ngai sū-dai or ngai sū
206 Thou goest	Nang sū-dai
207 He goes	Khi sū-dai
208 We go	I sū dai
209 You go	Ni sū-dai
210 They go	Khi-nī sū dai
211 I went	Ngai sū-hā or sū-hā-dai
212 Thou wentest	Nang sū-hā
213 He went	Khi sū-hā.
214 We went	I sū hā.

English	Singalese
215 You went .	Ni ai ha
216 They went	Khi ni ai ha
217 Go	Si
218 Going	Si-dai
219 Goe	Si-ha
220 What is your name ?	Nā nā ming makhar-mā ? Your name what-is ?
221 How old is this horse ?	Gūmrang n'dai gadē Horse this how-many years ?
222 How far is it from here to Kashmir ?	Nang-goi nan Kashmir Here from Kashmir gade chān ? how far ?
223 How many sons are there in your father's house ?	Nā nā gawa-nā n'tā goi Your father's house in Lishu-mang gadē ngu ? male-children how-many are ?
224 I have walked a long way to-day	Ngai dāni lō-lō dām-dai I to-day much walk
225 The son of my uncle is married to his sister	Vvō-na wādon nā mang My uncle's son khi nā ga nan his sister
226 In the house is the saddle of the white horse	N'ta-goi gūmrang phōng nā House-in horse white-of jū ngu-dai saddle is
227 Put the saddle upon his back	Gūmrang nung tāngi Horse back-on-top-on jū dā u saddle place
228 I have beaten his son with many stripes	Ngai khi-nā Lishū ming I his male child lō lō dūp-dai much beaten
229 He is grazing cattle on the top of the hill	Khi lūni nung sāngi kensē He will top-on cattle va-dai tending
230 He is sitting on a horse under that tree	Khi gūmrang nung tāngi He horse upon s'dai phūn ka-tāi jūn-dai that tree below riding-is
231 His brother is taller than his sister	Khi-na phu khi-na ga nan His brother his sister nan chāhā than tall is
232 The price of the two rapes and a half	S'dai nā manū kūmphōng That of price sister dān'khong mang thūlūnā rapes two and half
233 My father lives in that small house	Vvō-nā gawa s'dai n'ta-goi My father the house-in ngu ā. dwells

English	Bingpho
234 Give this rupee to him	Kūmphrōng n'dai khi fu <i>Rupee this him to</i> jō ŋ <i>give</i>
235 Take these rupees from him	Khi goi nan kūmphrōng <i>Him from rupees</i> sīdai hui la u <i>these back take</i>
236 Beat him well and bind him with ropes.	Khi fu nuli dūp-di ringri <i>Him well beating rope</i> tsiŋ tsi jūp-ū <i>with fasten</i>
237 Draw water from the well	Khāhong goi nan n'ehin jō <i>Well from water draw</i>
238 Walk before me	Ŋgai ŋingoi I ŋ ŋ <i>I in front of go</i>
239 Whose boy comes behind you?	Damā nā lashi māng nā nā <i>Whose male child your</i> ningdiml ŋa dai? <i>behind coming?</i>
240 From whom did you buy that?	Nāng damā-goi nan mari-hi? <i>You who from bought?</i>
241 From a shopkeeper of the village	Marōng nā jenumdu goi nan <i>Village of shop owner from</i>

